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Gay Community News

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Women's Pentagon Action: The Aftermath

GayCommunityNews

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Ellen Shub

Nancy Gertner, attorney for Susan Saxe and several other prisoners, was denied entry to the prison on Wednesday, Jan. 6.

Saxe, Others Secluded After Raid on Prison

By Jil Clark

FRAMINGHAM, MA — Two hundred state troopers and prison guards converged on Framingham State Prison during the night of Tuesday, January 5, as part of what officials call the largest coordinated law enforcement operation in this state's history.

Prison officials declared a state of emergency in the minimum security prison for over 30 hours while they searched the prison for evidence of organized narcotics trafficking and gambling. All 170 women inmates at the prison were prevented from communicating with anyone outside the prison, including their attorneys, from 2 a.m. on January 6 until the next afternoon.

All 34 male inmates were moved at 4 a.m. to other state prisons, including the maximum security facility in Walpole.

The raid, according to Middlesex County Assistant District Attorney Peter Agnes, is a part of a five-state effort to crack down on organized crime. Agnes said that the D.A.'s office has reason to believe that inmates have used the facility's computer room for narcotics and sports betting operations.

Early reports claimed the "ring leader" of the alleged narcotics and gaming activity was Susan Saxe, anti-war activist convicted seven years ago of felony-murder for her involvement in a bank robbery in 1970. Saxe has been instrumental in the development of the computer training program.

However, at a January 6 press conference, police and prison officials and spokespersons for the D.A. refused to comment on whether Saxe was among those being investigated. "I don't want to prejudice the case," said Agnes.

Nancy Gertner, attorney for Saxe, described the actions of the 230 police and guards on January 6 as "gestapo tactics."

Gertner, along with other prison rights activists, successfully sought an injunction against prison officials on Wednesday night from Judge Rya Zobell in order to be allowed into the prison. Gertner

was allowed in to the prison at 9 a.m. the next morning. She spoke with Saxe who, Gertner discovered, had been placed in maximum security along with seven other inmates during the raid. The eight were not allowed to have

books, pencils, radios, or televisions.

According to Gertner, Saxe said that the police entered the rooms of the women inmates at 3 a.m., stripped back the bedding and

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Gay Students Win Campus Status

By Scott Brookie

NORMAN, OK — After a five-year battle, a gay and lesbian student organization in Oklahoma has won the right to recognition as an official student group.

On December 22, the Oklahoma State Supreme Court ordered the regents of the University of Oklahoma (UO) formally to recognize as a student organization the Gay Activists Alliance (GAA) of the University's Norman campus.

"I'm elated," said Steve Keller, a UO student who has been a member of GAA since the beginning of the recognition conflict. Keller told *GCN*, "We've been meeting in a lounge — an open lounge, in front of the secretary's desk. Now we can meet indoors, as it were, instead of on somebody's doorstep."

Keller noted that the GAA could now meet in the student union and sponsor dances, film series and other activities. Asked about explicit political activities, Keller replied, "It's terribly political to be out in Oklahoma, it's terribly political to say you're gay in Oklahoma."

Glenn Rawdon, a volunteer attorney for the American Civil Liberties Union (ACLU) who has been handling the GAA's case, told *GCN* that until now, the organization "was hurt very badly by the fact that they weren't recognized. They couldn't put notices in the student newspaper, they couldn't have meeting rooms, they couldn't have a faculty sponsor, they couldn't use University facilities."

In its five-to-two ruling, the court commented that, "The First Amendment rights of speech and association can be restricted only if the state, or the university as an

instrument of the state, demonstrate a sufficiently important interest and employ means closely drawn to avoid unnecessary abridgment of associational freedoms... it is the opinion of this Court that... the regents failed to meet their heavy burden of proof, and the GAA is entitled to recognition as a student organization."

Rawdon told *GCN* that the university had argued that since homosexual acts are illegal in Oklahoma, an organization advocating such acts was also not permissible. "That's the same argument they [a court] considered and discounted in Missouri," said Rawdon, referring to a gay student group at the University of Missouri which was ordered recognized after a lengthy court battle a few years ago.

Rawdon noted that the Oklahoma court had relied largely on a 1972 decision involving Students for a Democratic Society, in which the U.S. Supreme Court ruled that to advocate overthrowing the government is not the same as actually to do so.

The Oklahoma Supreme Court decision overturns a 1978 Cleveland County, Oklahoma court ruling denying recognized status to the GAA.

Donna Murphy, the university's assistant vice president for media services, told *GCN*, "At this point it doesn't look like" the university will appeal the court's ruling to the U.S. Supreme Court. The decision to appeal or not to appeal would be made at the regents' meeting on January 14.

University President William Banowsky issued a statement on December 23 saying, "The university is disappointed with the Oklahoma Supreme Court's ma-

French Assembly Votes to Lower Age of Consent

By David Thorstad

PARIS — Following a two-and-a-half hour debate, the French National Assembly voted on December 20 to lower the age of consent for homosexual acts from 18 to 15. The vote was 327 to 155, with the Socialists and Communists voting in favor, the right-wing bourgeois parties voting against. The measure now goes to the Senate, which is expected to approve it.

Heterosexual acts were already legal at age 15.

The Assembly removed from the French penal code the last remaining explicit mention of homosexuality by repealing Article 331, paragraph 2, which stated, "Whoever commits an immodest or unnatural act with a minor individual of the same shall be punished by imprisonment for six months to three years and a fine of 60 francs to 20,000 francs" (approximately \$12 to \$40,000 in U.S. currency).

The reform, a campaign promise of President Francois Mitterrand, places France among the Western nations, mostly Northern European and Scandinavian, that permit homosexuality from age 15 onward.

Since last August, public prosecutors had been under orders from Minister of Justice Robert Badinter not to prosecute under the law pending the parliament's decision. More than 100 men

imprisoned for violating it were released in an amnesty that same month.

In terms of French penal law, the reform did not set a precedent so much as it brought the law closer into line with French tradition since the Revolution of 1789. The Revolution abolished the religious-inspired sodomy and "crime against nature" laws of the *Ancien Regime* and for the first time placed homosexual and heterosexual acts on the same level. From 1791, when the new penal code, drafted by the homosexual Cambacres, went into effect, until 1942, same-sex acts were not specifically mentioned or prohibited by French law. During the nineteenth century, the age of consent was changed to 13, then to 16.

In 1942, the Pétain regime, which served the Nazi occupiers of France, raised the age to 21 and reintroduced homosexuality into penal legislation, punishing same-sex acts with person under 21 the same as it punished procuring. After the Liberation, the Vichy provision was maintained by General de Gaulle and subsequently by the government of Giscard d'Estaing. Only once was it modified, in 1974, when the age of majority for homosexual acts was lowered to 18. Heterosexual sex was legal at 15; hence the anomalous situation in which a 15-year-

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jority ruling and hasn't had the opportunity to review the decision with its governing body. However, the university intends to comply fully with the ruling at this time." Banowsky had consistently opposed recognition of the GAA, even going so far as to draft new

rules for recognition in which the real decision-making power was taken away from the student congress and placed largely in the hands of Banowsky himself, as university president (see *GCN*, Vol. 7, No. 12). Keller told *GCN*

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Administration Rules Against Students

CHATTANOOGA, TN —

A committee of administrators has refused to grant official campus status to a lesbian and gay student group recently formed at the University of Tennessee at Chattanooga.

The administration registration committee voted by ballot in a closed meeting held on Monday, January 4 against official recognition for Students for Gay Awareness (SfGA) after the student government ruled on November 24 that the group's proposed constitution is valid (see *GCN*, Vol. 9, No. 24). In earlier separate votes, student representatives had opposed campus status for SfGA despite the fact that their responsibility is limited to ruling on the validity of the constitutions of new organizations.

SfGA members intend to follow established procedure by appealing the decision to the administration once they have been notified in writing of the reasons for the denial. The appeals hearing will probably be held on January 20.

If SfGA loses the initial appeal, they can carry the appeal through several additional levels of the university administration. Members of the group have said they intend to take the question to the courts if necessary.

James Donovan, an alumnus of the university and a member of the Tennessee Gay Coalition for Human Rights speculated that the committee denied the SfGA application on the basis of the illegality of homosexual acts in the state. Donovan pointed out that in 1979 a district court in Tennessee ruled in the case of the Student Coalition for Gay Rights vs Austin Peay State University that the laws against homosexual conduct are irrelevant to the question of campus recognition for gay groups. Members of the student organization, the judge ruled, "fully intend to voice their disagreement with the law and to advocate its revision or repeal. This is the quintessence of First Amendment exercise."

— filed from Boston

News Notes

quote of the week

"In reality, this law inherited from Vichy is only the final leftover in our law of the very old repression of homosexuality — which the Revolution nonetheless had abolished. In other words, it is legal discrimination based on morality. Such discrimination, in a country that must be exemplary in matters of freedom and rights of the human person, is impermissible. Each person's choice of sexual behavior, beginning with the age at which he can make a knowledgeable choice, must be determined by his own free will, not by legislative norms tied to penal sanctions.

"The Assembly knows very well that societies where arbitrariness, intolerance, fanaticism, and racism rule are the ones that have resorted to the homosexual witchhunt. Such discrimination and such repression are incompatible with our principles, which are those of a great country of freedom.

"It's high time we became aware of everything France owes to homosexuals, as well as to all its other citizens. They are stigmatized by the existence of a special set of laws, but the stain touches all of us. It is time to put an end to this discrimination, as with any others that still persist in our society, because they are unworthy of France."

— French Minister of Justice Robert Badinter, during parliamentary debate over lowering the age of sexual consent in France (see article in this issue by David Thorstad).

advocacy in arkansas

LITTLE ROCK, AR — A non-credit course in Gay American History at the University of Arkansas at Little Rock has come under fire by an Arkansas State representative.

Representative Jerry King, who is also an ordained minister in the Assembly of God, was quoted by the *Memphis Gaze* as saying, "I'm concerned that it may be a backdoor approach to do basically what they were trying to do in the first place — teach an advocacy course on homosexuality."

King gained notoriety last year when he introduced a legislative resolution denouncing a course on homosexuality and the Bible taught last year. King tried unsuccessfully to block the university's budget at that time.

An editorial in the October 31 *Arkansas Democrat* sided with the legislator, placing special emphasis on its objection to the title of the course: "The word gay is a mask for a dead end in psychological and social disaster centered on an abnormal sex practice that claims without success for social and legal acceptance."

A coalition comprising the Arkansas ACLU, the Pulaski County National Organization for Women, Arkansas Gay Rights, Inc. and the Metropolitan Community Church of Little Rock later issued a statement defending the course.

bagly endures

BOSTON — The Boston Alliance of Lesbian and Gay Youth (BAGLY), which recently lost its downtown Boston meeting place, has announced that it is now awaiting final approval of a newly-found space at a downtown church.

The youth-run organization for lesbians and gay males 22 years of age and under should resume its regular meetings after mid-January.

For further information call Steve at (617) 491-0242, Kevin at (617) 262-2473 or write BAGLY c/o GCN, Box 10GY, 22 Bromfield Street, Boston, MA 02108.

brewing contempt

BIRMINGHAM, AL — The Adolph Coors Brewing Company has filed a lawsuit asking for \$10,000 in damages from an Alabama civil rights group, according to a report in the *New York Times*.

Coors alleges in the suit that the Movement against Racism and the Klan subjected the company to "ridicule, disgrace, odium and contempt" by falsely linking it with the Ku Klux Klan. The brewery also has asked the court to enjoin the group from distributing a slide show which reportedly connects the company with right-wing extremist organizations.

Contributions from the Coors family, whose members own all the controlling stock in the brewery, to the John Birch Society, the Committee for the Survival of a Free Congress, the Heritage Foundation, the campaigns of Richard Nixon, Spiro Agnew and Ronald Reagan and to other right-wing political causes have been reported in *Newsweek*, the *New York Times*, the *Washington Post*, *Sevendays* and *Mother Jones*. At the Senate hearings on Joseph Coors' nomination to the board of the Corporation for Public Broadcasting in 1975, Paul Gonzalez of the GI Forum, a Chicano organization, claimed, "[The Coors family] has always had racist ways. In the '30s, they used to have Ku Klux Klan meetings at the brewery."

Coors beer has been boycotted by union members, Chicanos, Blacks, women, lesbians and gay men.

living with sorrow

OAKLAND, CA — A 20-year-old California youth claims he shot his mother because he feared he was homosexual and wanted to spare her the trauma of his planned suicide.

According to a report in the Marysville-Yuba City (Calif.) *Appeal-Democrat*, Edwin Williams testified that he was distressed about his inability to attract and keep girlfriends and about a homosexual experience when he was 10 years old, an experience he said was "morally wrong."

"I can't stand the fact the I made love with a guy," Williams wrote in a note later found in his room. "I killed my mom so when I did she wouldn't be living with sorrow about my death. . . . I can't live anymore with the fact that I am going to go to hell forever."

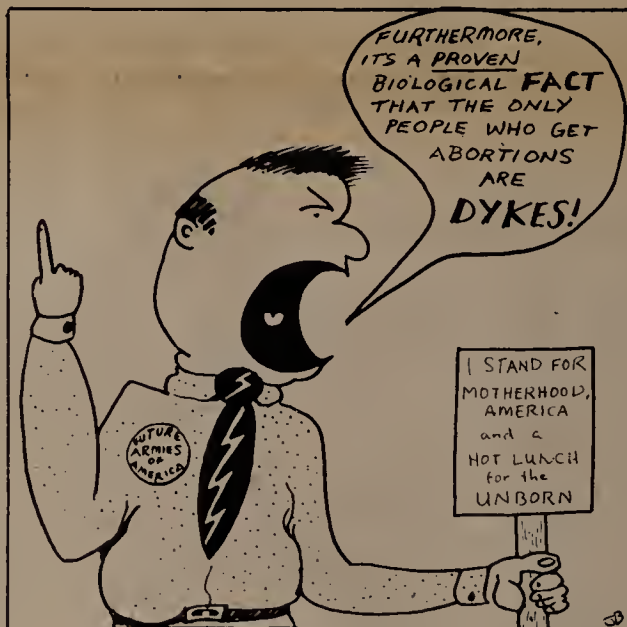
Prosecutor Carol Corrigan said the evidence showed premeditation and called for a conviction, but Williams' attorney, Al Brandi, argued that his client was mentally ill at the time and should only be convicted of second-degree murder.

speak out

CAMBRIDGE, MA — Last spring the Gay Speakers' Bureau decided to begin a major fundraising effort to raise enough money to hire a part-time staff person. Since it was started in 1972, all Speakers' Bureau work has been done by unpaid volunteers. Now, particularly in the wake of stepped-up anti-gay attacks by the New Right, the Bureau would like to increase dramatically the number of speaking engagements it does each year (currently 60 to 100). This can best be done by hiring someone to coordinate the work of volunteers in a large-scale effort to publicize the services of the Bureau.

The fundraising has produced enough money to hire someone for ten hours a week for 20 weeks. If the publicity efforts are successful it is hoped that increased honoraria from additional speaking engagements will pay the staff person's salary on an ongoing basis.

Persons wishing to apply for the paid position or who wish to send donations or work as a volunteer may contact the Bureau at P.O. Box 2232, Boston, MA 02107. The deadline for applications is February 1.



(arguably) senatorial

SACRAMENTO, CA — Right-wing California State Senator John Schmitz has been stripped of his committee chairpersonship and removed from the state's Commission on the Status of Women after denouncing abortion supporters as "bull dykes" and characterizing a committee hearing audience in Los Angeles as "hard, Jewish, and (arguably) female."

In a two-page statement issued on official state letterhead, Schmitz also referred to NOW attorney Gloria Allred as a "slick butch lawyeress." Allred had angered Schmitz at a recent Los Angeles hearing by presenting him with a chastity belt, which she said represented the kind of birth control devices that would be available if legislation proposed by him should pass. Schmitz has introduced a state constitutional amendment which would define human life as beginning at conception (see GCN, Vol. 9, No. 24).

Senate President Pro Tem David Roberti met with reporters after the closed-door Rules Committee hearing at which Schmitz was stripped of his committee posts.

"Anti-Semitism has no place in the state Senate and will be eradicated anytime we see it. Anybody who abuses the position of leadership in the Senate should be dealt with by his colleagues."

Roberti also said that Schmitz's "sexual stereotyping of an entire audience is as offensive" as his characterization of Allred.

Schmitz, the 1972 presidential nominee of the American Independent Party, is a member of the John Birch Society National Council.

such a positive reaction

COLUMBIA, MO — By an overwhelming vote, the student senate at the University of Missouri has approved the appointment of an openly gay man as vice president of student government.

The *Maneater*, the university's student newspaper, reports that the nomination of gay activist Michael Lipsitz was approved "with little real Senate opposition" at a meeting in December. "I expected to have speakers against [the confirmation]," the *Maneater* quotes Lipsitz as saying. "I didn't expect such a positive reaction."

In a letter to GCN, Stephen Clayton of the Gay Peoples Alliance (GPA) commented, "We see this as a very positive development and a major step forward for gay rights in Missouri, as only four years ago our group had to go all the way to the Supreme Court in order to be recognized as a legitimate campus organization."

Lipsitz, who is a member of the GPA board, has been actively involved in campus politics for two years.

fraud

YELLOW SPRINGS, OH — Just one day after winning damages against a school district which fired her for being bisexual (see GCN, Vol. 9, No. 16), Marjorie Rowland has been charged with welfare fraud by a prosecutor in her home county.

The former vocational counselor won \$40,447 in damages last October 22 in a landmark case which found the Mad River School District guilty of violating Rowland's constitutional right to freedom of speech and equal protection under the law.

The next day, Rowland was charged with welfare fraud stemming from a reportedly unintentional overpayment of food stamps received two years ago while the defendant was in law school. Rowland says she has made repeated efforts to correct the food stamp error and her lawyers have interpreted the charges as a form of harassment stemming from the first case.

Rowland's attorneys stress the importance of mounting a strong defense. Conviction on the charges could lead to imprisonment and disbarment of Rowland, who recently became a lawyer.

Contributions and requests for more information can be sent to The Rowland Legal Expense Fund, P.O. Box 324, Yellow Springs, OH 45387.

all intertwined

RUTLAND, VT — A man accused of photographing two boys in the nude has pleaded innocent to charges of contributing to the delinquency of a minor, the *Rutland Daily Herald* reports.

According to an affidavit filed in Rutland District Court, Harry Conner, 33, told Lt. Raymond Taylor of the Rutland Police Department that he took pictures of boys he knew to be about 14 or 15 years old on two occasions in September, 1980. Conner said he took the photos for his own use and did not intend to sell them.

When Conner sent the film to a California laboratory for processing, company officials turned over the prints and negatives to the Los Angeles Police Department, which notified Rutland authorities.

Detective Lloyd Martin, who founded the LAPD Sexually Exploited Child Unit in 1976, told the *Daily Herald* that his department is notified "quite often" about similar film being sent to California for processing.

"It's all intertwined with pedophilia," Martin said. "They're all child molesters, whatever you call them."



News Notes edited this week by Larry Goldsmith.

Austin Law Targets Discrimination Ban

Voters Will Decide on 'Discrimination Law'

By Tony Paschall

AUSTIN, TX — Led by a former anti-abortion lobbyist and armed with copies of the 1980 CBS-TV special "Gay Power, Gay Politics," the Austin Citizens for Decency (ACD) has forced a January 16 election here on an amendment to the city's Fair Housing Ordinance which, if passed, would become the first law in the country to specifically permit discrimination on the basis of sexual preference.

The ACD amendment reads, "It shall not be unlawful to deny housing on the basis of sexual orientation." It is called "the discrimination ordinance" by its opponents.

The ACD began its "campaign to preserve liberty" in August after a city council majority indicated it favored extending fair housing guarantees to gays (see *GCN*, Vol. 9, No. 7). At that time, 900 people packed council chambers to hear public testimony on another amendment to the Fair Housing ordinance which would have protected housing rights not only on the basis of sexual orienta-

tion but also on the basis of age, marital or parental status and religious beliefs.

More than 135 persons spoke before the council, including many self-described "spirit-filled Christians" who waved bibles and read scriptures denouncing homosexuality. They warned that if the commission-drafted amendments were passed, the "special privilege" extended to gays would lead to a mass immigration that would turn Austin into a modern-day Sodom.

But Scottie Scott of the Austin Lesbian/Gay Political Caucus declared, "A lot of cities and counties have similar ordinances" but have not become gay havens.

Long-time commission member Janna Zumbrun said, "We passed an employment ordinance in 1975 and a public accommodations ordinance in 1976 that ban discrimination on the basis of sexual orientation and if thousands of gays were planning to come here they would have already done it."

The Commission first urged the inclusion of lesbians and gay men among protected classes in 1977

but the city council at that time deleted the sexual orientation clause before adopting the ordinance. Opponents of housing protection for gays had argued that no discrimination occurred and that the law was unnecessary. But in 1979, the Commission published a housing study which revealed that over 64 percent of lesbian, gay and bisexual respondents had been discriminated against when seeking housing.

However, Dr. Steven Hotze, organizer of ACD, said that property owners should be allowed "moral discretion" when screening potential tenants and home buyers. He said that renting to gays may violate the conscience of some landlords who object to the "gay lifestyle." Hotze's biggest weapon in the campaign has been the controversial CBS special, which he began showing in local churches even before announcing the formation of ACD. The "documentary," which was slapped by the National News Council last year for what it called unfairness, exaggeration and reinforcement of gay stereotypes

"catalyzed" Hotze, he said.

ACD's proposal is aimed at preventing a "gay takeover" of city government "like what happened in San Francisco" where he said children are exposed to "homosexual material in the public schools to condition them so they are easier [for homosexuals to recruit]."

After last August's public hearing when four of seven city councilors said they favored fair housing for gays, the council delayed action and sent the Commission-proposed amendments back for "more study on other matters." Most observers agree, however, that the council knew of ACD's initiative drive plan and hoped to delay action long enough to permit ACD to force the housing issue on to the November 3 election called to determine Austin's continuing participation in the South Texas Nuclear Project.

Meanwhile, a broad-based coalition of clergy, union officials, lesbians, gay men, feminists and civic leaders organized as the Citizens for a United Austin (CUA) to oppose the ACD proposal. CUA said the discrimination ordinance was vague and unconstitutional and would permit discrimination against anyone, including discrimination by gay landlords against heterosexual tenants. Because everyone has a sexual orientation, CUA chairperson Robb Southerland has said, "the amendment would allow discrimination against anybody. It's anti-human rights."

Zumbrun, campaign director at CUA, said that based on the results of polls, she is optimistic about the election but that CUA will have to get the voters out. Extensive mailings, telephone work, precinct walks and costly media advertising are planned by CUA.

Working against the campaign is the fact that the election falls on the weekend prior to the beginning of the spring semester and most of the city's large student population will be out of town. But the city clerk's office reports that a large number of absentee ballots have already been cast.

Opposition to the discrimination ordinance came last month from an independent coalition of 53 ministers who said they were not acting as representatives of their congregations or denominations but were speaking their own consciences. The group issued statements saying, "We assert that it is contrary to Judeo-Christian

beliefs and to the concept of decency to deny housing to any person on the basis of . . . race, religion, sexual orientation, family situation, age or other similar conditions."

Some observers have noted that in a city where 52 percent of the population rent housing, anti-landlord sentiment runs high.

To defeat the discrimination ordinance, CUA's greatest needs are for money and volunteers, Zumbrun said. Radio and television time alone is expected to cost almost \$30,000.

Donations can be sent to Citizens for a Greater Austin, P.O. Box 3301, Austin, TX 78764.

Oklahoma

Continued from page 1

that the revised rules have also succeeded in preventing recognized anti-nuclear and marijuana law reform groups on campus.

Oklahoma Representative Bill Graves also criticized the ruling. According to the OU student newspaper *The Daily Oklahoman*, Graves called the ruling "shocking and deplorable," and added, "The real issue is not free speech, but whether or not non-homosexual students and taxpayers should be forced to subsidize the promotion of conduct that violates their own moral values as well as the criminal code of the state of Oklahoma." Graves said he would sponsor legislation prohibiting the use of taxpayers' money for use by gay groups in an effort to "get the Supreme Court to reconsider" its decision. (A very similar legislative attack on student organizations by the Florida state legislature, the so-called Bush-Trask amendment, has run into legal trouble. The amendment would deny state funding to any Florida university recognizing a student organization which advocated sex outside of marriage. The amendment has been stayed by an injunction from a federal district court pending a decision by the Florida Supreme Court.)

Attorney Rawdon noted that the ACLU is presently involved in a suit against a school for holding prayer meetings on school grounds and that Rep. Graves is the attorney for the school. Rawdon characterized Graves as "fire and brimstone about 'let's get our people praying in school.'"

GAA originally applied to the university's student congress in

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Council Expected to Pass Pittsburgh Gay Rights Law

By David Morris

PITTSBURGH, PA — Activists here are optimistic about the chances for passage of a lesbian and gay rights ordinance they intend to introduce in the city council later this month.

Drafted jointly by the ACLU Lesbian and Gay Equality Committee and the Political Club, a lesbian, gay and feminist organization, the ordinance would prohibit discrimination in housing, employment and services provided by the city or by businesses receiving city funds. Violation would be punishable by fines of \$100 to \$1000 for each offense for each day the offense is committed.

The proposed law is unusual in that it provides for enforcement by the Community Relations Office of the Pittsburgh Police Department, which would issue a citation if investigation showed that a *prima facie* case existed. The complainant would then be responsible for pursuing the case in a municipal court. Most gay rights ordinances are contained in

broader human rights laws and human rights commissions are generally responsible for enforcing them.

Political Club chair Randal Forrester told *GCN* the unusual enforcement procedure was adopted because the city solicitor's office had ruled earlier in a separate case that the city code could include no protected classes not contained in the state human rights laws.

John Jay, chairperson of the ACLU Equality Committee, said amending the state code itself would be a formidable project. "There is a history of great support for gay rights in this state," he told *GCN*, "but this is not the time."

Forrester and Jay predict the police would not enforce the proposed law enthusiastically but would enforce it nonetheless. Their failure to do so could be challenged in the courts, which, Jay predicts, would be supportive.

Forrester and Jay predict that at least five of the nine city coun-

cilors will co-sponsor the measure, thus insuring its passage, unless a public hearing is held. Under local law, a petition by as few as 25 citizens is sufficient to call a hearing. Jay said that Pittsburgh is a "very conservative" city and that strong fundamentalist opposition could be expected to surface at a hearing, forcing some councilors to withdraw their support. "We want to keep as low a profile as we can," Jay said.

Jay told *GCN* that if a public hearing is held there will probably be support for the measure from the black community and from many religious leaders.

"I feel very good," Jay commented, "about the fact that we could have gotten this far with as much potential support from the city council as we have in a city like Pittsburgh, a city which really suffers from a historic bad image in so many ways . . . One of the images which does apply is the real political conservative nature of this town."

— filed from Boston

Susan Saxe

Continued from page 1

forced them to walk to a large room with other women to be searched in the presence of male officers. They were forced to stand there for hours, some naked or partially clothed, Saxe reportedly told Gertner. Some inmates were forced to stand outside in the cold. Women were not allowed to use a toilet for so long that one woman urinated on the floor, Saxe told Gertner.

Gertner said the searching procedure was video-taped. She plans to sue prison superintendent Terrence Holbrook for "systematic violation of due process, sixth Amendment rights and privacy rights of prisoners."

Department of Corrections Commissioner Michael Fair responded that the search proceedings were filmed in order "to protect the officers involved" and to preserve evidence. He said that no women were forced to stand around without their clothes on and that only female officers searched the women.

Local prisoners' rights activists are furious that Saxe's name was mentioned in the press in connec-

tion with the alleged drug and gambling operation. Some activists stated that it is "ridiculously out of character" for Saxe to be involved in drug dealing or gambling.

"They searched her room and found nothing," said Berna Errenson of Gertner's office. "If she was accused of smuggling yogurt into the prison I'd believe it, but Susan doesn't do drugs or even drink wine. She doesn't even smoke cigarettes."

"Susan has very consistently involved herself in activities which help the women in the prison," said Jean Fox of Aid to Incarcerated Mothers, an organization which Saxe helped found.

Priscilla Howell of the Boston Bail Fund suspects that Saxe's name was used to ensure that the raid got front-page publicity. She noted that the district attorney is up for re-election this year.

Howell also suspects that this is an attack on the computer-training program itself, which, she said, allowed the prisoners involved in it more autonomy and self-respect than prison officials were comfortable with.

"I know for a fact that Commissioner Holbrook was very uncomfortable with the program . . . Seeing a prisoner who has a mind of her own, a will and self-determination and some control in the details of her everyday life makes prison officials uncomfortable. People in the computer program were that kind of people. They were proud of their work, which elevated them above all the petty dirty shit that gets done in prison all the time. It's easier to control prisoners when they are scrapping over petty things."

"The shift to the right is happening everywhere in this country and in corrections it will happen even quicker . . . because there they can justify punishment for punishment's sake."

Howell added she suspects that if there is illegal activity going on in the computer room, prison officials deliberately let it "get to be a full-blown operation so that they'd have justification for destroying the computer training program."

Agnes refused to comment about the number of inmates being investigated, but said that

five persons on the "outside" have been arrested. He said that 275 bags of a substance believed to be heroin, two weapons, almost \$10,000 in cash and two automobiles have been seized in connection with the alleged drug trafficking.

Agnes said that electronic surveillance was used inside the prison to gather evidence. He said that evidence of inmates' involvement in drug trafficking and gaming will be turned over to the grand jury in the week of January 11.

One law enforcement official said that the inability of correction officials to unlock the door to the computer room had been the subject of complaints to the Correction Department officials for several years.

Agnes refused to confirm or deny reports that prisoners had sole access to the room. "The subject of control and access will have a bearing in evidence given to the grand jury," he said at a press conference on January 6.

Agnes added that law enforcement officials suspect that inmates had contracted with and paid "significant amounts of money" for computer-related services to individuals outside the prison who, in turn, had not filed tax forms with the state Department of Revenue.

Since training to use the computer takes a long period of time, only those prisoners with longer sentences are involved in the enterprise "Computer Systems." Most of the inmates employed by the enterprise were male.

Richard Quillen, one of the 34 inmates relocated on January 6 (but not kept incommunicado), told reporters that he is "shocked . . . and I'm sure Susan Saxe is just as shocked as the rest of us."

He also expressed concern about the customers of the computer enterprise. "We were doing work for the Department of Labor and CETA in New Bedford and Brockton. Now it's just lost."

— filed from Boston

Community Voices



Some GCN staff members and volunteers gather to wish our readers a happy new year!

delightful letters

Dear GCN,

Just a quick note. Holiday greetings. Impressed by your great coverage of the Women's Pentagon Action, your consistent work to cover both lesbian and gay men's news, a delightful letters column, a great cartoon in the current issue ("Of course you're still gay, Tom . . ."). Hope the paper does not change the name. "Gay" should cover us all.

Have a great new year.

David McReynolds
New York, NY

leave us alone

To the Editor:

You'll have to excuse me. I am not physically challenged. Neither am I a womyn of color, a gay alcoholic, nor a boy lover. *Who Was that Masked Woman?* spoke very directly to my experience. Why can't you East Coast theorists leave us Midwestern ex-WASPs alone? We're gay too, you know. We can't help it if we aren't multiply oppressed. Amy Hoffman owes Noretta Koertge an apology.

Fed up in Zanesville,
Joni Peters
Zanesville, OH

out of context

Dear GCN,

If your reviewer thinks *Who Was That Masked Woman?* is racist then she is either biased or blind. On p. 178 the protagonist, Tretona, asks the question Hoffman finds offensive — the one about why Jews get in *Who's Who* while the Poles work in the steel mills. On the very same page we learn why Tretona has asked the question. She's really wondering about why the gay bar scene is so dismal (and also muses about how many folks in *Who's Who* might be gay.)

And on the next page we get the author's answer to Tretona's question. It is rather complicated but I'll quote what I think is the key sentence: "Anytime a group is forced to live apart instead of choosing to be separate their culture deteriorates."

Quoting out of context is a common tactic in, some circles, but I had expected better from the GCN.

Thank you for listening,
Sheila Bornstein
New York, NY

inspirational

To the Editor:

Your review of Noretta Koertge's *Who Was That Masked Woman?* was unfortunate, to say the least. For as a result of it no doubt many will avoid reading a refreshing and inspiring novel. You missed the fact that the book is a multi-dimensional struggle over not merely lifestyle and identity, but one's method of choosing that lifestyle. Tretona evolves a methodology of relentless criticism in the spirit of Karl Popper. The book is well-written and the characters are as vivid and as "incoherent and inconsistent" as we all are in life. The book is a positive, complex and truthful work about growing up as a lesbian in the midwest.

Sincerely,
Susan M. Isen
Grinnell, IA

editing policy

Gay Community News:

I was disturbed by the letter in Community Voices in the Dec. 26 issue from Rudy Grillo. It was disturbing to read what he said and it was even more disturbing to find that you had not responded by delineating your policy in regard to printing items that are sent to the paper.

I don't know the problems, but at the same time I don't like changes in materials unless the writer has expressly provided editing rights. I have written several prisoners and find that their letters had been put into personal advertisement form and that after several exchanges it seemed as if what I had interpreted from the ad was not part of their intent at all.

Please address the problem that Rudy Grillo brings up.
John Voorhees
Raleigh, NC

Editor's Note: The GCN staff consults with writers whenever possible before making changes in their articles. We regret that we were unable to reach Rudy Grillo about the changes in his article, "Gay Moments in Straight Music."

With regard to the prisoner pen pals, indeed, they are selections from what are often much longer and much more interesting letters. We do our best to capture the spirit of their letters and to entice you, dear readers, to write to them. Thanks.

love letter

Dear Friends,

I am pleased to contribute to GCN's effort to provide staff with health insurance, certainly a very reasonable requirement. I greatly appreciate the efforts of staff and volunteers. The paper is crucial to our movement and our people, supporting organizations, contacting isolated folks, strengthening everyone's network. I rely on it and I brag about "the great paper we have in Boston" wherever I travel.

Watching the growth over the years has been a particular joy. Opening the paper each week and looking at the high quality layout is a special joy. I also marvel at how diverse and thorough your coverage of our movement is. I know that over the years you have faced many conflicts about what and how to cover things. I think you have resolved these things in a way that has given you the respect of many.

I have been thinking about the paper and its role. I would like to encourage you to consider how you can maximize the function of bringing pride in being gay and encouragement to continue building to all of us. While the news, good and bad, is important, it will not sustain us. We all know the feeling of hearing about another murder or another bad piece of law being made.

Some of the features of news items I am thinking about you already cover, such as articles about long term lover relationships, and of course you showcase the wonderful art and culture coming from our community. Other examples would be pro-gay stands taken by national organizations and that great feature about the priest Leo Gallant.

Suggestions would be more interviews with non-famous gay people who have found satisfying and creative ways to shape their life, build non-nuclear families, come out to their parents, etc. How about stories about long term friendships and a feature on gay men and lesbians who have committed bonds to each other? How about interviews with straight people who support us and about gay organizations who have lasted despite internal conflict and hard times.

The reality is that the majority of us are living our lives in joyful ways despite the oppression society has thrown at us. But what gets the headlines and leaves the overriding impression are the atrocities, tragedies and people who spew venom at us.

GCN already does a great job of balancing positive and negative as a community paper, certainly a better balance than the straight media has of life. Let me just cast my vote for a front page that always has a positive story (even if it's just a column or two or has to be moved from somewhere else) and inside pages filled with our successes which are still more than our struggles. Love and hugs to all of you,
Aliza Maggid
Boston, MA

taxi, anyone??

Dear Friends:

Re: Nancy Walker's review, "Taxi, Shmaxi!" [re: *Taxi Zum Klot*], it seems to me that she's missed the point. For years, gays and straights alike have trudged off to see Rock Hudson and Doris Day act out ordinary lives that some, many, none, enjoyed . . . the stories were identifiable for some, though this thought often frightens me — are straight people really like that? Well, I loved the film. Let straight people now ask, "are gay people really like that?" for a change. . . .

What's wrong with seeing a little gay realism on film . . . and at a non-all-porn-theatre at that. For Frank Rippluh's story, which your reviewer calls "following a not particularly attractive man from his toilet to his job to the . . ." is more realistic than the usual gay male romp film: delivery boy spontaneously dropping pants and inhibitions . . .

We're not all Jack Wrangler types worrying about the Pines, the Hamptons, Bloomingdales . . . American heterosexuals have had their cinematic spin of the reels — boring, erotic, humdrum, exotic. Let's enjoy a little gay realism for a change . . . it's a personal statement that lends itself to a wider sharing. . . . Thanks to those who disregarded Nancy Walker's recommendation to "save your time and money" and joined me in long lines to enjoy the film.

Sincerely,
Christopher Mangan
Hoboken, NJ



As we mentioned when we started using these "snowpersons" to promote our Holiday Season subscription drive, GCN does not want to attach any particular religious significance to our efforts. We were extremely shocked to receive the following letter, sent in an envelope with a colorful sticker showing baby Jesus and his folks:

To the people of GCN,

Please cancel our subscription, immediately, and refund the balance of our subscription fee. We've been receiving GCN for a long time and always looked forward to it but it's changed too much for us to enjoy anymore. I used to think that it was a paper for all Gay people but now it looks like it's only for atheists, anarchists, and criminals. We love Jesus, our families and America but you seem to be against all three. Don't base your opinions about Christianity on what the Jerry Falwells of this country say. They're using Christianity for their own personal gain and distorting it to suit their own purposes. We dearly love our families and they love us and they know we're Gay. We're very sorry for the people that aren't as fortunate but that's no reason for them to put down all heterosexual families. We're very glad that we live in America. America has her faults but don't we all? We have more freedom here than people in other countries have.

We've been getting more and more disappointed in GCN for some time but that thing about the snowpersons was "the last straw."

Signed,
Two women (names withheld)
St. Albans, West Virginia

The motley crew here at GCN stands by our maligned snowpersons. Show your support — Holiday Season prices still good until Jan 15!



Gay Community News

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Community Voices

young, gay and proud

Some weeks ago we published a pair of letters, one written by a gay youth as dictated to him by his father (telling GCN to stop sending him "this crap," and the second secretly written by the boy explaining the fact of the coercion. The following is from the same youth in response to a letter of support from GCN (Mike). We print it here because, again, we feel it speaks eloquently for the experience (present or past) of many of us and because we feel gay youth need a more visible presence in our movement.

Dear Mike,

I just wanted to drop you a line and tell you that I've got a (secret) box number. When my father found out I was a homosexual he really was upset. I don't think things will ever be the same between us, Mike. I can't understand why people look at our kind so harshly. Why can't people understand our desires and treat us as normal people? I'll never know. I want you to know that it seems as if there is a lot of pressure on young gays, probably more than on adults, and I think we should be proud and united! I'll be honest. I'm *not* ashamed. Even though I live in a small city that is 99% hetero, I think there must be *somebody* I can relate to!

The main reason I'm writing is to say that I can receive letters now at my new box number. [Anyone interested in writing can send letters to "John" c/o Mike at GCN.] And another reason is that I want to seek your advice. I've got a *real* good friend down here. (We're both 16 yrs. old.) And he's a heterosexual. For about a year now I've known him and I find myself attracted to him very much. I want to say something to him, but I'm afraid he will react violently and break off our friendship. I cherish his friendship very much, but I can't decide whether I should tell him I'm gay and see his reaction or just live with the fact that he'll never *really* know me. I was wondering if you could give me some advice on this. So if it isn't too much trouble to write me back I'd really appreciate it!

Again, thanks a million for being gay, and most of all, for being proud of it.

Love always,
(A youth in New Mexico)

the lament of the local activist

Dear Friends:

What is a local gay activist to do? The idea of a second National March on Washington excites, inspires, sounds logical. But . . .

Many, many people worked in the New Jersey gay male and lesbian communities to make the first march a success. We organized fund-raisers, we talked to organizations, we handed out leaflets, and we explained. We explained and we explained away. We explained the powerful statement that a unified, national lesbian and gay male political action would make. And we explained away the isolated, inept, and inconsiderate leadership of the march "organizers" headquartered in New York City. We explained that to really make an impact on the political system of this nation, all sorts of lesbians and gay people would have to learn to work together. And we explained away the seemingly manipulative, certainly counter-productive activities of a small clique of national personalities.

Today the New Jersey Gay Coalition works on common activities in the shared interest of our two dozen member groups. We fight among ourselves: over whether to establish a political action committee (we did), whether to endorse Solidarity Day (we did), how to best defend men and boys from F.B.I. and police harassment *without* endorsing the politics of N.A.M.B.L.A. (we're not sure). But we work together. Because we know and respect each other. We know that we are not the ultimate enemy.

I am not sure there is *anyone* in our state's lesbian and gay male movement who is willing to endorse, work for, and make happen the proposed second March on Washington. Probably any one of us could be convinced to support that march at some point. But we will have to be convinced. Why not? Our energies, our reputations, our financial resources are being requested. And we have been extremely disappointed by national leaders in the past.

I'm not sure that NOLAG (whoever precisely NOLAG is) wants to convince people like me. Maybe they think that people in New Jersey are too conservative or too obstructionist to bother with. When we appointed an observer from the New Jersey Gay Coalition to the Los Angeles conference which created NOLAG, that man (who had been Logistics chair for the New Jersey march on Washington effort in 1979) was told that observers weren't welcome, only committed activists need attend.

This letter has a negative tone. I apologize. I do think that a second National March on Washington makes sense. But that march will only happen (by which I mean happen successfully) if people like me, in New Jersey and all around this country, can *somehow* work together to make it happen.

Sincerely,
Robert Goodman
New Brunswick, NJ

thanks to liberated lesbians

To the Editor:

I am writing primarily to thank several women who have been very supportive of me in the recent past, and also to share a positive experience with other lesbians.

A few months ago, I had still not accepted my lesbian identity. I was scared and lonely, wondering just where the gay community was (if there was one).

One Thursday night I conjured up enough energy and courage to drop into the Lesbian Liberation group at the Women's Center in Cambridge. What I found was a group of responsive, sensitive, witty, and intelligent women who take great pride in their lesbianism, and who made me feel at home almost immediately. Since that night, the group has become very important to me, and has been instrumental in my acceptance of my lesbian identity, my more positive self-image, and my efforts to come out at work and to my family.

In November, I encountered a crisis situation involving a straight roommate who was mentally ill. She demanded that I move out of the apartment immediately for reasons that were unfounded and primarily homophobic, at the threat of harming my possessions and/or me. I did not have a car, a place to store my things, or the money to finance such a sudden move.

I went to Lesbian Liberation that night to ask for help, and the response I received was tremendous. Twenty women in seven cars came with me to my apartment after group and moved all my belongings out in half an hour, stood by me while I confronted my roommate, prevented her from physically attacking me, showered me with hugs, phone numbers, shoulders to cry on, moral support, and kept up the witty repartee which kept me from falling apart.

I will always be indebted to these women (and to those not in the group — Carol, Martha, Nancy, Sioux, and Theresa) for what they have done and still continue to do. These are women who truly exemplify the meaning of the words "support" and "community." My letter is but a small gesture in comparison to what I have been given, but it is my hope that it will show these women how much they mean to me, and extend an illustration of the community at work to lesbians everywhere.

Thank you.
Alison J. Foley
Brookline, MA

scondras and flynn

Dear GCN,

I was disturbed to read in *GCN* (Vol. 9 no. 18) that David Scondras had passed out a leaflet bragging that he had been endorsed by City Councillor Ray Flynn. Why would Scondras, a gay man who is trying to pass himself off as a progressive and tenants rights activist, want Flynn's endorsement? Equally disturbing is the fact that the Boston Tenants Campaign Organization (an offshoot of the Massachusetts Tenants Organization) endorsed Flynn (and Scondras) in the election. Once again, why would a supposedly progressive group endorse Ray Flynn? Have we lost sense of who our allies are, and who our enemies are? Is Flynn's "good" record on one issue — tenants rights — enough to make him the new hero for this city's progressives? I hope not.

Are our memories so short that we have forgotten Flynn's outspoken opposition to a women's right to choose abortion? While Flynn was in the State Legislature he co-sponsored a bill (known as the Doyle-Flynn bill) what would cut off state funding for abortions. There is no indication he has changed his position on this issue.

As Larry Goldsmith pointed out in his article for *GCN*, Flynn also opposes busing for racial integration and opposes lesbian and gay rights legislation.

It is disturbing when a social conservative like Flynn — whose politics around abortion/busing/lesbian and gay rights fit so neatly with the new right wave sweeping the country — is endorsed by a "progressive" tenants group and is sought after for an endorsement by a "progressive" running for office. With friends like that . . .

Any group or individual that does not support a woman's right to choose abortion — a fundamental right of a woman to control her own body and sexuality — can not truly be considered a progressive. Lesbian/gay rights and busing are no less important issues.

Ray Flynn does not deserve the support of this city's lesbian/gay and progressive communities. And David Scondras owes us an explanation on why he wanted Flynn's endorsement.

The new right's opposition to abortion is, at its heart, an opposition to anyone freely expressing sexuality, and engaging in and enjoying sex. It is, at its heart, a desire to enforce "traditional family values" with the man on top, woman at home and powerless, and children seen but not heard. If the fight wins on the abortion issue, we are all in serious trouble.

In solidarity,
Nancy Wechsler
Somerville, MA

an encounter with the law

Dear GCN,

Enclosed is a copy of a letter which I have sent to the MIT Campus Police which describes an incident involving two friends and myself. The circumstances are well-described in the letter so I'll say no more about it.

The reason I'm sending out copies is merely because I don't want this incident to be just swept under the rug and forgotten. It was a traumatic and ridiculous incident which has produced a lot of nervous tension which isn't going away. I don't want other people to have to go through the same harassment from MIT Police, the same humiliation that we endured.

Please read the letter. That is all I ask. Thank you!

Dear Campus Police:

' On November 21, 1981, I had the misfortune of having a run-in with the Campus Police which has left me very bitter. It has taken four weeks to get to the point where I can write a coherent letter without expletives.

Two friends and I were on our way home from Paradise, a Cambridge gay bar. We had all had particularly hectic weeks at work and since it was Saturday night, we had, in fact, had too much to drink. Because of this fact, I couldn't resist climbing up a very sturdy grating that covered a window on the first story of a warehouse across the street from the building which houses the Campus Police themselves. (I often climb trees as well, when stone sober.) Once up the side of the building, I and my friend who joined me could hardly resist waving madly and calling out greetings to apssers-by, mostly cars which didn't respond in any way. No harm done.

Enter the MIT police. A woman police officer pulled up and ordered the two of us down from the building, while the one friend, who merely leaned against a parked car and waited for us to tire of our childish antics, was ordered to stand away from the car. Here is the ironic twist of fate. The car belonged to the arresting officer, and the friend was black . . . all the makings of a car theft. Our IDs were freely given, and after having established that there were no warrants against us, that should have been that. Arguing proved to be pointless, as did reasoning with the officer, who my friend later described as rabid. Two more officers arrived in a squad car. At this point I uttered something to the effect of, "I don't believe this is happening . . ." to which one of the new officers responded "So you think this is funny, do you?" and he proceeded to push me until I was up against a wall and searched me roughly, finding nothing more lethal than a nail-clippers.

They continued to hold us and question us without once advising us of our rights. After establishing that we were not college students, which would have undoubtedly excused us of our behavior, we were subjected to added harassment and ridicule when they learned that we were returning from a gay bar. I have not encountered such ridiculous taunting since I was in high school, ten full years ago.

We were turned over to the Cambridge City Police and rushed down Mass Ave to the police station in the back of a paddy wagon, siren blaring, lights flashing. Not until we were in the Police Department were we advised of our rights, or what we were being charged with: Idle and Disorderly Conduct. A real joke! And the joke was on us, three faggots, two white, one black.

I will omit the ordeal of the jailing, being bailed out and the ordeal of sitting an entire day in court waiting for arraignment, while an additional charge of possession of a "Class D" substance could be brought against my friend. The court was more understanding, and seeing that we had no previous records, the charges were dropped against the two of us. My black friend defaulted for God knows what reason, I haven't heard from him or seen him since. The other two of us had to pay court costs, which were not cheap. It all added up to a loss of sleep, two nerve-wracked, wasted, miserable, days, loss of altogether \$95 (on my part) which was to have been spent on Christmas gifts, and a lot of unresolved anger and loss of respect for the police in general.

The testimony read by the Assistant District Attorney, written by the arresting officer, was full of not only half-truths, but out and out lies. We had to endure this mockery of justice and then humiliate ourselves by admitting to "Sufficient Facts." "Sufficient Lies" would have been more apropos. We got off easy. Yes, I must remind myself of that. And something good has come of the whole ordeal. I have followed through with a promise to stop drinking alcohol. One rose amid the garbage.

I'm sure a plethora of explanations/rationalizations could be fabricated in defense of the police, but I don't believe any of them. This arrest has given me sobriety but it has also given me cynicism and lack of faith in our system of protection. Rapists, murderers and thieves run free, but rest assured that three "idle and disorderly" young men have been successfully apprehended, abused and taunted by surrogate police because

they were vulnerable, gay and scared by what was happening to them.

The entire incident can only be labeled ridiculous. Now that it is over, I have gotten plenty of laughs out of it, but as it was happening, it was terrifying to realize that our immediate lives were being played with and batted about so thoughtlessly by these police officers.

Sincerely,
David R. Erickson
Boston, MA

20/20 hindsight

Dear GCN:

Richard Steinman (*GCN*, Dec. 19) astutely caught the error of David Morris, who wrote that the article "Men Loving Boys Loving Men" (*The Body Politic*, December 1977) "does not include explicit descriptions of sex." That article did indeed use explicit words, such as "suck" and "fuck." To say, however, that the sex "was quite graphically described" is an exaggeration, and to add that it aroused to orgasm some of his friends — "NONE OF WHOM IS A PEDOPHILE," he assures us in capital letters — may tell us something about the company he keeps, but little about the article. I urge those of you who haven't yet read that article to do so. (N.B. It was reprinted by *TBP* in March 1979, on the occasion of their acquittal. They are now to be re-tried on the same charge.)

With the clarity of hindsight, Steinman writes that *TBP* handed an opportunity to the homophobes in the Canadian government "on a silver platter." But until the media publicity over the article broke, *TBP* had received only two letters about the article, from Sarah Montgomery (founder of Parents of Gays) and myself, and both of us praised the decision to publish it. The alternative of self-censorship so as not to offend the Establishment is a losing strategy, as history has repeatedly shown, and in this case would mean selling one of our own minorities down the river.

I'm happy to see, however, that despite his "strong disagreement" with *TBP's* decision to publish the article, the usually consistent Professor Steinman nonetheless sent a contribution to *TBP's* legal defense fund. I hope others will share his ultimate concern for freedom of the press and do likewise.

Hubert Kennedy
Providence, RI

memphis, tennessee

To the editor:

In your recent coverage of student opposition to a lesbian and gay group at the University of Tennessee at Chattanooga, you stated that should the group be officially recognized, it would be the only officially recognized lesbian and gay student group in the state.

While we may have little in common with the charming little mountain city of Chattanooga eight hours east of us, we *are* in the same state. The Memphis State University Gay Student Union is officially recognized by the university. Though not a part of the UT system, Memphis State University is in Tennessee. As a matter of fact, and contrary to popular belief, Memphis is in Tennessee. Please do not slight us. We get enough of that from Nashville.

Bill Johnson
Memphis, TENNESSEE

Several lesbian publishers have kindly given the Lesbian and Gay Prisoners Project new books or journals to send to the lesbians on our project. We need about \$40 worth of stamps to send out these books, which these women are not able to get in their "prison libraries." It costs 69¢ to send out each package, a small price for building a bridge of communication. Organizations or individuals who are interested in helping us get these special "holiday" packages sent out can send stamps or checks to: LGPP, c/o GCN, 22 Bromfield St., Boston, MA 02108.

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

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France

Continued from page 1
old could have sex with someone
of the opposite sex, regardless of
the partner's age, but not with
someone of the same sex.

Repeal of Article 331, para-
graph 2, was sponsored by the
Socialist Party and supported by
progressive forces, including the
Communist Party, the CP-led
labor union the Confederation
Generale du Travail, the socialist
union Confederation Francaise et
Democratique du Travail and by
the far left. Its repeal was a major
demand of the gay movement. No
serious opposition to the reform
was attempted by the Catholic
church or any other religious insti-
tution, although the right-wing
press was hostile. But the left had
the votes sewn up.

There were indications last
summer that the Socialist govern-
ment might attempt to postpone a
showdown on the issue until 1982,
when a reform of the penal code is
scheduled. The gay movement
reacted with alarm, however, and
threatened to protest Socialist
procrastination in the streets. The
national gay coalition, the Comite
d'Urgence Anti-Repression
Homosexuelle (CUARH — Emer-
gency Committee Against Homo-
sexual Repression), said such a
delay was "as incomprehensible
as it is unacceptable." An edi-
torial in its monthly magazine
demanded that the government
make good immediately its
promise to get rid of the law. The
minister of justice had, after all,
promised to repeal it by the end of
1981.

"It is not true," the CUARH
warned, "to say that after suffer-
ing under this law for 39 years,
after fighting for years to abolish
it, homosexual men and women
can wait one more year. Thirty-
nine years of injustices are 39
years too many. We cannot wait
any longer, and we have com-
municated this to the government,
as well as to the different parlia-
mentary groups of the majority. If
a positive response is not forth-
coming, we will have to mobilize
once again in order to get satis-
faction."

At the end of November, the
Socialist parliamentary group
introduced the repeal measure and
a month later the offending para-
graph was eliminated.

The report of the Socialist
group to the Assembly was pre-
sented by Gisele Halimi, well-
known feminist and leftist lawyer.
She traced the history of French
law with regard to homosexuality
and argued that sexual freedom
was a human right and a matter of
personal choice. She reassured the
legislators that other laws exist to
prohibit the sexual activity of
young people under 15 and to
protect them from genuine harm.
Laws like the one under discus-
sion, however, help to force
homosexuals into "a kind of
ghetto." The Socialist position,
she maintained, was to uphold the
"principle of equality before the
law," which the paragraph in
question violated. "For us, sexual
freedom includes homosexuality,
but not for our opponents."

It will still be against the law for
young people under 15 to have
sex, however, either with each
other or with older persons.
Halimi did not address the ques-
tion of why the age should be set
at a magical 15, after having been
set variously at 13, 21 and 18 in
the past. Age of consent appears
to be an issue where it is especially
hard to bring the law into line with
reality.

Minister of Justice Badinter
noted that few prosecutions had
occurred recently under the law.
Abolition, therefore, would be
largely a symbolic act. His rather
erudite and occasionally ironic
statement sketched the punish-
ment of homosexuality from the
seventeenth century onward and

refuted the idea that the law
should attempt to set behavioral
norms in the personal, private
realm of sexuality. He ridiculed a
law that says a minor can consent
to heterosexual acts but that the
same child cannot do the same
thing with a person of the same
sex. "What a pity that no psycho-
analyst has psychoanalyzed our
penal codes!" He urged France to
recognize the debt it owes to its
homosexual citizens.

The opposition spokesman was
Deputy Foyer, notorious for his
opposition to homosexuality as
head of the Committee on Laws
during the Giscard regime. He
painted a picture of a France
advancing into decadence and
moral decay under Socialist
auspices, doomed if this rarely
invoked law were repealed. He
attempted to divert the debate
onto foreign fields like male pros-
titution, a common ploy of moral-
ists everywhere who oppose youth
sexuality. He suggested that the
government poll French parents
for their opinion on "whether it is
proper to regard with indifference
the activities of dirty old men who
sodomize their 16-year-old young-
sters." Most, he predicted, would
not.

Foyer submitted, and then with-
drew in the face of scathing ridi-
cule from the leftists, an amend-
ment to raise the age of consent
for heterosexual acts to 18 "in
order to eliminate a discrimina-
tion." To laughter and applause
from the Socialist benches,
Badinter rejoined that Foyer
should try to defend his amend-
ment in the high schools.

The arguments of the leftist
majority showed that they had
done their homework. The Social-
ists were articulate and seemed
eager to show how liberal they
were. They repeatedly reassured
the Assembly that other laws
existed to criminalize sexual activ-
ity involving persons under 15,
hardly a radical stance. No major-
ity speaker argued that lowering
the age of consent to 15 was only a
first step, although Badinter did
observe that it was a "kind of pre-
sumption beyond question" for
lawmakers to assume that a minor
under 15 cannot consent to sex.

In an open letter to the Parlia-
ment last fall, the CUARH and
the pedophile organization, the
Groupe de Recherche pour une
Enfance Differente (GRED —
Research Group for an Alternate
Childhood) wrote that "the pre-
text of age must not prevent
persons from freely choosing their
relationships." The group called
the numerous laws against
consensual youth sexuality "a
serious violation of the rights and
freedoms of individuals" and
called for their abolition. These
laws include Article 356 against
"corruption of a minor without
fraud or violence," a vague law
under which a woman was once
indicted for having sex with a
15-year-old youth; Article 331-1,
which punishes intimacy between
young people and persons with a
family or professional relation to
them (six months to five years);
Article 331-3, which punishes con-
sensual sex between persons under
15 and someone in authority, such
as a father or a teacher (five to 10
years in prison — the same
punishment as in cases involving
the use of force); Article 334-1
against the vague notion of
"incitement of a minor to
debauchery" (two to 10 years).

Repeal of Article 331-2 was an
important victory for the gay
movement, which had demanded
it for several years. No gay groups
opposed the demand.

Symbolically important though
the repeal of Article 331-2 was,
the fact that it took place on a late
Sunday afternoon resulted in less
media coverage than gay activists
had desired. The leftist daily
continued on page 13

Mexican Lesbian and Gay Groups Protest... ...Discrimination

By John Kyper

MEXICO CITY — Fifty people demonstrated in this city's fashionable Zona Rosa on Saturday, December 12, charging that the Vips Restaurant chain "has implemented a policy of discrimination which has as its objective to deny entrance and service to all those persons who can be identified as homosexual," according to a leaflet issued by the organizers of the protest, Grupo Lambda.

An hour-long rally in the street in front of the restaurant culminated in the burning of a Vips "Superman" effigy that had a nazi swastika on its back.

Protesters first massed shortly after dark on the pedestrian mall at Genova and Hamburgo, an area of chic boutiques and sidewalk cafés somewhat reminiscent

of Boston's Newbury Street or San Francisco's Union Street. They then marched around the block to Vips, past many curious spectators and police, and past the occasional shrouded beggars sitting quietly on the sidewalk.

Participants carried flags featuring a lambda inside an inverted triangle, as well as various picket signs, including: "Alto a la marginación" ("Stop marginalization") and "La zona Rosa es nuestra/la vamos a defender" ("The Zona Rosa is ours/we will defend it").

There were many spirited chants: "Contra la represión/la movilización" ("In the face of repression/mobilization"), "No hay libertad política si no hay libertad sexual" ("There is no political freedom if there is no sexual free-

dom") and "Homosexuales y lesbianas/estamos en todas partes" ("Gay men and lesbians/we are everywhere").

There was only one incident, when a hostile man jumped on top of a car and began haranguing the crowd to stop. Demonstrators began chanting, "Macho, bajate!" ("Macho, get down!") and peacefully pulled him off the car.

Speakers included Max Mejia and Manuel Alvarez of Grupo Lambda, a representative of the lesbian group Oikabeth, as well as people representing the Frente Nacional Contra la Represión (National Anti-Repression Front), and the Partido Revolucionario de Trabajadores (Revolutionary Workers Party). Demonstrators also sang several songs, including "No Nos Moverán" ("We Shall Not Be Moved").

The protest against Vips was organized, according to Lambda

militant Claudia Hinojosa, after numerous reports of gays being denied service at Vips and Sanborns restaurants, which have been popular gathering places for gays in Mexico City (GCN, Vol. 9, No. 14). These reports culminated with the refusal of service to four friends of members of the organization at the restaurant on Calle Hamburgo.

After the conclusion of the Manifestación Contra La Violencia Sexual, held on November 25th in nearby Insurgentes Plaza (see accompanying article) about

ten members of Lambda went to Vips to protest. They were refused service, states Hinojosa, after they made their homosexuality known. They then began chanting, singing and pounding on the tables to demand service in an hour-long demonstration. The manager threatened to call the police, and openly admitted that he was refusing admission to gay clientele. Many of the waitresses and waiters were gay, she said, and sympathetic to the demonstration. She described the manager as "frightened and desperate."

...Sexual Violence

By John Kyper

MEXICO CITY — Four hundred feminists and their supporters marched in a demonstration against sexual violence held here on Wednesday, Nov. 25.

Demonstrators massed at 5 p.m. at the Monumento a los Niños Heroes in Chapultepec Park, a traditional gathering point for marches in the capital, and began marching up the Paseo de la Reforma shortly before dusk. Besides feminists, there were sizeable contingents from Grupo Lambda de Liberación Homosexual and the Partido Revolucionario de Trabajadores (PRT — Revolutionary Workers Party).

Among the sponsors of the march was the Adelaide Foppa collective, made up of former members of the recently dissolved Frente Homosexual de Acción Revolucionaria (see GCN, Vol. 9, No. 14), which defends prostitutes. The collective was named in honor of a Guatemalan feminist writer who has not been seen since she disappeared a year ago.

Tension with the police was evident throughout the demonstration. There was a near-confrontation between police and the advancing demonstrators as the march approached the Monumento a la Independencia and a bus full of riot police followed the march.

The march turned down Avenida Insurgentes and demonstrators marched around the elevated traffic circle at the intersection with Avenida Chapultepec. They then descended into the plaza at the entrance to the Insurgentes metro station,

where there was an hour-and-a-half rally attended by 800 people.

Numerous speakers denounced sexual violence in all its forms. There were, additionally, statements of support from various sponsoring groups, including Lambda, the PRT and the Movimiento de Liberación de la Mujer (Women's Liberation Movement). Other sponsors included the lesbian groups Oikabeth and Lesbianas Socialistas.

At the end of the rally an effigy named "Macho" was burned to the cheers of the crowd.

The Marcha Contra la Violencia Sexual in Mexico City was one of many such demonstrations held in Latin America on Nov. 25, which had been called by the First Conference of Latin American and Caribbean Feminists meeting last July in Bogota, Colombia. A flier distributed at the rally summarized the resolutions of the conference, which included denunciations of sexual violence, forced sterilization, the illegality of abortion, the lack of proper working conditions and financial support for women, the torture of political dissidents and the commercial use of women's image.

The flier stated that "sexual violence against women is explained because we live in a reality in which women's bodies are denied their proper value. There are many laws, scientific judgments and religious threats that impede us which must change." It concluded, "Women's liberation is a political movement and for us its existence guarantees the irreversible, radical transformation of society."

Oklahoma

Continued from page 3

1976. The congress denied recognition three times that year, and the denial was upheld by UO's Board of Regents, who commented at the time that the refusal to recognize was "the will of the students."

The GAA then filed their suit and decided to create an additional organization and attempt to have it recognized. The new organization, the Gay People's Union, declared its emphasis to be "dialogue" between gays and straights, and was recognized by the student congress. Newly appointed university president Banowsky, however, declared that no gay organizations would be allowed on the UO campus and overturned the student congress's approval. The GPU filed suit in federal court against the university. That suit has yet to be settled.

The GAA formed a third organization in 1979 to test Banowsky's new recognition rules. The organization, Gay Community Services (GCS), was notified that a decision about its status would be adminis-

tratively deferred, pending the outcome of the other two cases. Thus placed in bureaucratic limbo by the administration, the GCS was prevented from bringing a third suit against the university.

Gay activism, and reaction to it, became a major issue on the UO campus. In an analysis of the situation (GCN, Vol. 7, No. 12), GAA member John Mehrling commented that after the student congress recognized the GPU, "The university community once again indulged itself in the controversy. Student congress and its act of recognition were berated by all our old enemies — Christian fundamentalists, fraternity men, and jocks — but this time they were joined by the campus newspaper, the *OU Daily*... GAA member Mark Deutschendorf was shot at by a fraternity member wielding a BB gun in broad daylight." A group of university students was photographed in 1977 wearing T-shirts bearing such slogans as "Do the World a Favor — Shoot a Faggot," "Bury a Fairy," "Gag a

Fag," "Smash a Queer."

GAA member Keller told GCN this week that "The people who founded GAA just thought there'd be no problem, that we'd just be recognized and go on with our business. We had no idea there'd be so much opposition." Asked if he felt that students could now wear the anti-gay T-shirts they had in the past, Keller replied, "I don't think they could get away with that now. I think homophobia will recede in overt manifestations... When you raise the issue by saying who you are, by defining your goals, by defining the nature of the oppressor... you raise the level of debate. People around here can no longer really get away with calling us fags and queers."

Keller concluded, "We have made people aware that we exist, that we intend to be treated with respect, through extensive speaking engagements all over the campus and just our general tone of non-apologetic action and presence."

— filed from Boston

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Working With a Vision of the Future

Women's Pentagon Action: Civil Disobedience and Jail

by Marsha Maurer

For the second year in a row several thousand women, mostly lesbians, converged on the Pentagon from all over the United States to "... mourn, rage, and defy..." those who control the U.S. arsenal. Also for the second year in a row dozens of women practicing non-violent civil disobedience were arrested and imprisoned for their part in the Women's Pentagon Action (WPA).

This year's action drew over 3000 women, a thousand more than participated last year. Most of the women who participated in the first action were from the northeast, but this second action included new groups that have developed in the south, mid-west, and on the west coast

This growing feminist wing of the peace and disarmament movements is interesting for its militancy and determination, its unusual and distinctly feminist organizing process, and its use of non-violent civil disobedience to confront the state. This article

"Refusing to walk was an amazing experience. In the midst of their saying I have no rights and no power, I had total power over my body."

will explore the action and the motivations of its participants with particular emphasis on their use of non-violent civil disobedience and on the women's experiences in prison.

The action took place on Sunday and Monday, November 15 and 16, but preparation began many months before. Though it required some national coordination, planning happened mainly at the local level. This decentralized approach, according to participant Sharon Kleinbaum, is essential to the political philosophy of the WPA.

"We're not a coalition and we want to stay away from that kind of organization baggage. Each (local) group is autonomous and responds to the needs and developments in its own community. The needs of urban and country women are real different, so are their experiences with the state. We don't want to minimize or negate these differences. We want to recognize them, learn from them, and keep working together."

Some common agreements had to be made, however, to ensure the safety of all the women involved. Everyone participating in the action agreed to abide by guidelines set out in a document called *The Common Thread*. It specified, among other things, that participants carry no weapons and no drugs or alcohol, that they not express verbal abuse towards Pentagon employees or engage in activities that involved running or throwing objects, as these could startle or provoke the police.

The language and style of *The Common Thread* are as indicative of WPA philosophy as is its content, for example:

"As part of our commitment to creating and affirming life, peace, and growth, personally and collectively, we must act as transformers of energy. We will not return violence with violence or death energy with killing anger. Instead we will turn our rage to songs and strength at the Pentagon.

"We know it is no mean task to transform energy, but in this way, with courage, patience and vision, we will remake our world."

"Not acting is approval. My silence is a criminal act of complicity. And so I feel that I must withdraw my cooperation with the processes that silence me."

The action itself reflected this spiritual and emotional sensibility. The WPA is first and foremost an event that tries to meet these needs for its participants. Several women stressed to me the contrast between the WPA and the more familiar "march a mile and stand before a podium" type of demonstration with which many activists are more familiar.

To this end the action was a two day event. During the first day women attended a wide variety of workshops, participated in civil disobedience training, and made props for Monday's action.

Sunday afternoon more than 1000 women demonstrated outside Washington's Air and Space Museum, which houses replicas of the atomic bombs that destroyed Hiroshima and Nagasaki. Sunday night about 100 women held a vigil in front of the White House.

On Monday women marched either through the Arlington cemetery or across the Potomac river to the Pentagon. The action at the Pentagon was divided into four stages: mourning, rage, empowerment, and defiance.

In the first stage women planted cardboard tombstones in mourning of victims of "patriarchal" violence. A huge puppet was used to lead the women in expressing rage. In the empowerment stage women made a weaving which completely encircled the Pentagon. Finally, in the defiance stage, those women who had trained in civil disobedience sat down in front of entrances and refused to move. They were carried away by police.

Sixty-five women were arrested in all, including three women who threw blood on the pillars of the Pentagon. Although the women had discussed the particulars of their civil disobedience at the Pentagon, once the arrests were made the extent to

which women wanted to carry out non-cooperation began to vary. For example, about 20 women identified themselves to police while still at the Pentagon. They were given citations and released on personal recognizance. The remaining women either refused to identify themselves (resulting in 14 Jane Does, Jane Doe #1, Jane Doe #2, and so on) or refused to be released on personal recognizance. They were taken to Arlington, Virginia and put in the gymnasium of the Arlington jail.

Bail was set for the women and ranged from \$250.00 to \$1000.00. According to a letter written by the women imprisoned at Arlington \$1000.00 was assigned to those women who refused to be released on personal recognizance.

Some fifteen women posted bail and were released. Their trials are scheduled throughout the next several months. In many cases they received a change of venue and will be tried in cities closer to their homes. The remaining women either could not

or would not post bail. Many of those who refuse to post bail did so in protest of the bail system. Said Sharon Kleinbaum, "I wouldn't accept bail because the bail system is discriminatory. If you can come up with all the cash at once you get all your money back. If you're poor you have to go through a bondsman and you lose 10% of whatever the bail is set at."

Sharon, who described herself as a pacific and an anarchist, carried non-cooperation further than did most women. At many points she refused even to walk on her own and was either dragged or wheeled from place to place on a cart.

"Refusing to walk was an amazing experience. In the midst of their saying I have no rights and no power, I had total power over my body."

About her decisions not to comply with police and prison authorities she said, "It (non-cooperation) is not an absolute thing. I go along with something until I can no longer comply or cooperate with it. I don't really like the negativity of the term 'non-cooperation,' it's a positive action. I'm beginning the process of cooperating with myself.

"Sometimes I make mistakes. There are so many decisions to make. When to fight, when not to. But the process of making these decisions is clarifying, and gave me confidence."

Choices like Sharon's and those made by other individual women and groups of the incarcerated women meant on-going confrontation with prison guards and officials. It also meant on-going struggle among the women themselves about the meaning and process of civil disobedience. The following examples of these dynamics were relayed to me by Jessica Shubow, one of nine Boston women imprisoned at Arlington.

On the Thursday following the Monday arrests the women were ordered to clean up the gym for inspection. About half the women responded and half did not, causing tensions that already existed among the women to increase.

When the Sheriff arrived and saw that the clean up was not complete he became furious. "You will

all be very sorry," he said, as he was about to slam the iron door that separated the women from guards and bathroom facilities.

This particular door had been slammed many times before adding to an already oppressive din in the gymnasium. Moreover, when the door was shut women had to ask permission each time they needed to use the bathroom.

Before the Sheriff could slam the door, a woman sat down quietly in its path. Soon she was joined by 25 other women who sat and chanted together:

You can't kill the spirit
She is like a mountain
Bold and strong
She goes on and on...

The guards did not respond immediately to the protest and the iron door remained open. Later that night, however, "niceties" such as monopoly games and a T.V. were taken away, phone privileges were denied, and support women were not allowed access to the gym.

Despite the seeming success of this action, at least in terms of solidarity, tensions between some women had reached the point where they would not speak to one another. Over the course of the next few days some of these conflicts were worked out. "To women who expressed hostility to me," said Jessica, "I shared that our divisions were more important than non-cooperating with the authority or our jailers."

"On Tuesday a group of us talked, shared, embraced. We spoke of our differences, of mutual respect, of balancing the sense of a collective with the level at which an individual might be, of struggling through and with contradictions without just trying to make them disappear."

At different levels and in different ways the women continually challenged the authority of police, guards, and prison administrators. It was their intent to do so without hostility and in a manner which, as Jessica put it "... assumes and seeks out the decency in each person." A portion of *The Common Thread* explains this further:

"We will not cause harm, either verbally or physically to any person or living thing.

Especially we will not verbally abuse those public officers, messengers, and office workers who have few options in choosing their occupations, due to the economic realities of sex, race, and class in America. We will not direct our fury, which the generals — the destroyers of life — deserve, against our sisters and brothers who suffer this destruction."

In some cases the women's efforts were met with hostility, as when a male guard ordered two women who were sitting and hugging together on a cot to get on separate cots.

"I feel that's unreasonable," one woman responded, "will you tell me why you feel that's necessary?"

The guard exploded and threatened that they would "... pay for this." The guard left, intending to slam the iron door behind him, and again many women (though fewer this time) sat in its path.

"I'll pull you out of there if it takes a hundred U.S. Marshalls," he shouted. He was not calmed

"Strip-mining goes on in that part of West Virginia. Well one woman described life at Alderson as 'strip-minding.'"



when the women stressed that free access to the bathroom was a basic right and that their action was not meant as an affront to him.

In other cases, however, police were, according to Jessica, "... gentle and sympathetic." Her arresting officer told her that he was with her all the way.

In general she found female guards less interested than their male counterparts in using threats and intimidation on the women. But she also noticed that the female guards were far more cold and distant when in the company of male guards than they were when alone or working with other women.

These dramatic confrontations account for only a small portion of the approximately ten days most of the women spent at Arlington. Much of the time was passed reading, singing, playing, and talking about feminism, racism, classism, and various forms of resistance. At its best moments said one woman, it was "... an invigorating experience." But at other times, said another, "It was a new form of torture, being locked in a gymnasium with forty-three feminists."

"I wouldn't accept bail because the bail system is discriminatory. If you can come up with all the cash at once you get all your money back. If you're poor you have to go through a bondsman and you lose 10% of whatever the bail is set at."

The women held at Arlington were all tried within two weeks of their arrests. Two women's cases were acquitted, and the remaining women were given sentences ranging from four to thirty days. The women who were sentenced to ten or fewer days were credited with time served and all were released by Thursday, November 26.

For those women who received fifteen or thirty day sentences, though, the greatest ordeal was yet to come.

Among the three day women were the three who drew blood on the pillars of the Pentagon, and Sharon Kleinbaum, one of a few women who refused to walk on their own. Sharon was not even credited with the time she had already served.

These four women and five who received fifteen

day sentences, were awakened at 2:30 a.m. Wednesday, November 25, and driven, wearing leg irons and waist chains, to Alderson Federal Penitentiary in West Virginia, 300 miles away.

I talked at length with two of the nine women taken to Alderson: Sharon Kleinbaum, who lives in New York, and Kim Erslev, who lives in Boston and whose drawings accompany this article. Both were imprisoned during last year's WPA and have done civil disobedience in the anti-nuclear movement as well. Kim spent five days in Alderson and Sharon spent thirty. At the time of our meeting Sharon had been released for only one day.

At Alderson, in contrast to Arlington where all the demonstrators were jailed together and kept separate from other prisoners, the demonstrators were separated from each other and treated in a manner more similar to that experienced by the other prisoners.

Upon arrival at Alderson the women who had five days left to serve were put in isolation cells in Davis Hall, Alderson's maximum security building. Davis is supposedly reserved for women who have violated a prison rule, but Sharon soon concluded that prison rules were arbitrarily enforced and that essentially any way of responding to the dehumanization of the system is punished.

"One male guard told a woman to cover over and 'breathe on him,' (to check for alcohol he wrote in his incident report). She refused and got weeks in solitary.

One of the most common offences for which women are sent to Davis is sleeping with another woman. As one woman told me, 'They don't want you to have any kind of real human feeling here, and the ones that threaten them most are sexual ones.'"

When Sharon asked why the five day women were put in solitary she was told, "administrative expedience."

Sharon was put in "Wild Rose Cottage," a unit for women convicted of drug-related crimes. There she became acquainted with some of the other prisoners whom she found warm, supportive, and interested in hearing about the WPA.

"The impact the women (WPA'ers) had last year was great and everyone remembers them and talks about them and their ideas. One woman told me, 'If I wasn't on paper I'd join y'all on those fuckin' steps in a minute.'"

Despite the threat of Davis Hall Sharon continued to resist prison authorities. She and three other women were ordered to take physical and educational tests, including IQ tests. Sharon refused to take the tests or to sign a paper testifying her refusal. Soon she too was in Davis Hall.

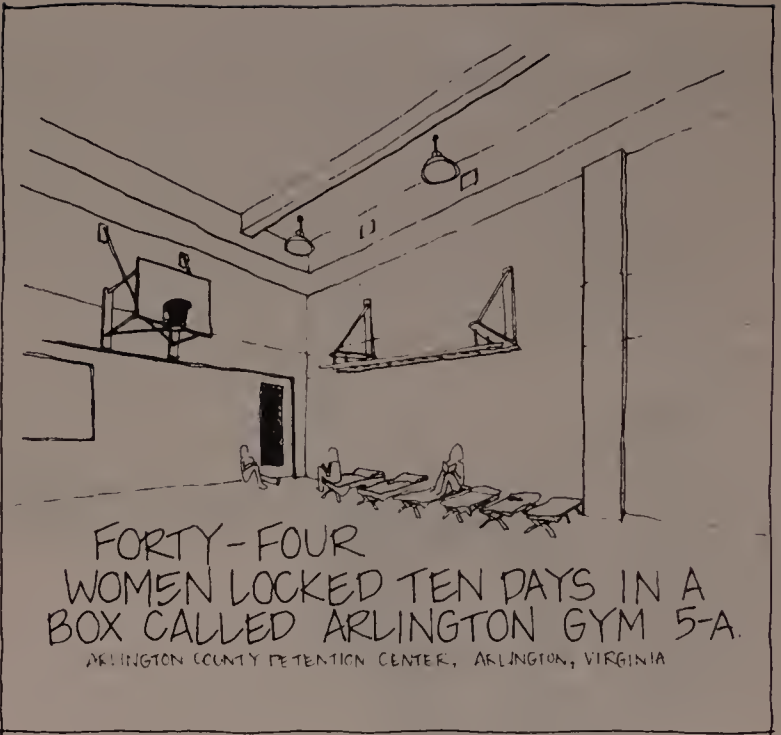
She was released after a few days but ended up in Davis Hall a second time when she was caught "out of bounds." She left her assigned area because prison officials had lost the list of expected visitors she turned in when she arrived. They refused to release her to see friends who were waiting in the visiting area so she snuck out to see them anyway.

Through their imprisonment both Sharon and Kim became painfully aware that Davis Hall and solitary confinement are far from the only hardships suffered by women at Alderson.

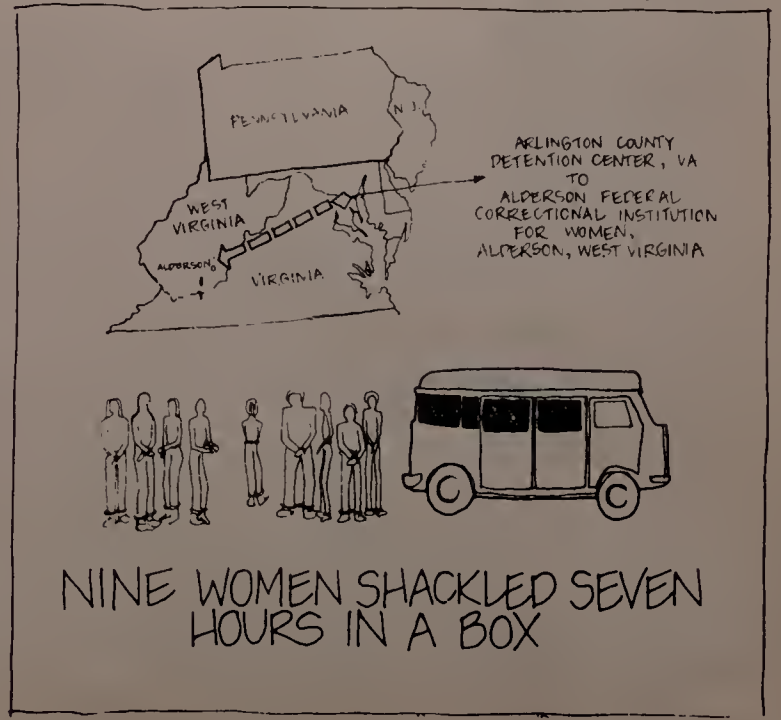
"Women were talking about the incredible number of hysterectomies done there, about the use of non-approved drugs, and about the constant dehumanization," said Sharon. "You know that strip-mining goes on in that part of West Virginia, well one woman described life at Alderson as 'strip-minding.'"

In a letter Sharon wrote to friends while at Alderson she says, "I'm really glad I was sent here. If I should ever forget what this country is about the image of this place will help me to come sharply into focus."

Continued on page 12



Illustrations by Kim Erslev



The Women's Pentagon Action needs \$ to cover the costs of legal proceedings. If you would like to make a contribution, or if you would like to become involved with the WPA, write:

The Women's Pentagon Action
c/o American Friends Service Committee
2161 Massachusetts Ave.
Cambridge, MA
or call 661-6130 and ask for Jessica.

The next general meeting of the WPA is January 18 at 7:30 p.m. at the American Friends Service Committee office.

Playing Around With History

Robert Patrick has written something over 300 plays which have been produced around the world. His latest play represents a departure from Patrick's usual

contemporary one-act wonder. Written (along with two other plays) during a two week hiatus in productions, Michaelangelo's Models is an historical play, and

considerably longer than one act. Below Robert Patrick discusses his attraction to the historical play and the usefulness of this form for exploring gay life.

By Robert Patrick

Writing any historical play is essentially a process of connecting dots of data with lines of action. A dramatist's obligation is to present life in moment-to-moment words and actions. Occasionally history provides full treatments, as in the trial records of Joan of Arc, which George Bernard Shaw used liberally in the last act of *Saint Joan*. More often, the dots are few, the gaps predominant. So one's first job is to reconstruct what might have happened between this letter and that quotation, this battle and that wedding. To use *Saint Joan* again as an example: excepting sections of the trial scene and the moment when Joan recognizes the Dauphin as he hides disguised in a crowd, there is not an historical moment in the play; all other onstage action is Shaw's invention.

To continue, History often does not even provide opportunities for character-conflict. Too often, the personages that interest one never came face-to-face, or at least not alone. *A Lion in Winter* is a delightful play, and certainly presents its characters' relationships believably, but none of it ever happened; Mr. Goldman wanted to bring Henry, Eleanor, and their disputatious sons together and invented a Christmas Court to do it.

Are these plays, then, untrue? Well, they're not factual, but if they inspire you to read history, you'll find that Goldman and Shaw, while they may not have taught you history in a manner that will serve to help you pass a school exam, have certainly made two eras vividly comprehensible. You should not, in other words, go to the theatre to learn history, but to understand it.

That last statement is not always equally true of every fine historical play. You would, for instance, be in very great trouble if you were to try either to pass an exam in English history, or to write an essay showing a grasp of it, with no background-reading other than the histories of William Shakespeare. Shakespeare was not at liberty to suggest that any ancestor of Elizabeth the First was anything but virtuous, nor their enemies other than blackguards. You may learn much of human political nature from Will's dramatized histories, but you had better go back to the sources to get your facts straight. Much of what is discussed in *Joan* and *Lion* actually happened; little of what goes on in *Richard III* did. In other words, an author's politics, or those of his patrons, may force him to value his head over its contents.

A fourth factor in the creation of historical plays is that, in order to make its people clear to an audience, it is often necessary to make them clear to themselves. It is a characteristic of the historical play that everyone in them is a poet, a politician, a philosopher, and an historian. You must not think that Sir Thomas More and Henry the Eighth understood themselves and their times so well as they seem to in *A Man For All Seasons*, nor that you would like them so much in life as you do in the theatre. In fact, if you approve of divorce as an institution, you would undoubtedly find Henry compatible and Sir Thomas a ranting bore; that's what the play is about, after all, Henry wanting a divorce and Sir Thomas protesting it. It would be child's play to write the same story making Henry a hero of modern individual freedom, and More a robot of Rome, dogmatic and inflexible.

Which brings us to the fifth technique of historical drama-turgy: imposing oneself on it. The recently-shown television series on Lilly Langtry presented Oscar Wilde more or less as a degenerate opportunist trying to lure Lilly

into a scandalous play mirroring her own unconventional affairs, and noble Lilly rejecting him. I am certain my readers will have no difficulty imagining a revision of the scene to show Wilde as a brilliant social critic whose brave gesture is stymied by a self-serving, hypocritical harlot. The facts would be the same in both cases; history need not be falsified in either; the dramatic moment would be immensely different.

Imagination, invention, discretion, expansion, and empathy; these qualities will be present in most historical plays. In the case of a pseudo-historical work like Wilde's *Salome*, fantastic liberties are taken in addition. Wilde combined two Herods, father and son, into one; invented a sexual attraction for John on Salome's part; created the dance of the seven veils; fantasized a whole galaxy of political and religious philosophers, and, to top it all off, has Herod kill Salome. More blasphemously, he takes the idea of beheading John away from Herodias and gives it to Salome. But Wilde, you see, was interested not in depicting accurately a story which, however true scriptural fragments of it are, is probably not historically true, anyway; he wanted to show a world so decadent that only Christ could save it, and history and scripture were to him merely a stockpile of images to weave into his poem. With a greater audacity than any Greek ever showed when adapting myth for the Athenian stage, he set out — with a sophistication so great that it regarded *all* history as someone-or-other's political poetry — to create a new scripture.

Salome, in other words, tells you little about history or even pseudo-history, but a lot about Oscar Wilde. Similarly, one may watch *Evita* ignorant of modern Argentine history and be ecstatic. After some reading, however, the play seems so far from anything to do with a real woman named Eva Peron as to make one wonder at its name. In this case, one learns so little about Evita, and so very much about the authors, as to make any aspiring historical dramatist shudder with self-doubt. What the authors of *Evita* chose to use is so often untrue, and more often deceptively half-true, that it brings forward another quality of the historical play: choice. Historians adduce so many "facts" of history, often contradicting one another utterly — not to mention the morass of their differing interpretations — that one is finally solely responsible for choosing what to believe, when choosing from among the available dots those which one will labor to connect. Yet *Evita* and *Salome* are historical plays, and offer another, if dangerous, way that such a play may go.

Within this rich but misunderstood and peril-fraught tradition of the historical play in English, I sat down to write *Michelangelo's Models*. My knowledge of my subject and his age was rich but spotty; always an art-buff, I'd picked up reams of facts and theories since childhood. The actual starting-point of the play was a skit I improvised in 1968: Julius II forcing Michelangelo to paint the Sistine Ceiling, and Michelangelo revenging himself by painting naked boys all over it. The unwritten *Michelangelo's Models* became a party-joke; it was to start with the curtain opening on Michelangelo painting the ceiling from fifty nude models arranged on an elaborate scaffolding. That was a dynamite opening-image, but hard to follow. It remained a joke.

As time and many plays went

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Working It Out

By Lee Swislow

My brother called at 10pm Tuesday evening. At the time, I was feeling wonderful. My team had played a terrific basketball game and we had come from behind to win. (Even a transformed, non-competitive feminist like myself can get a kick out of winning.) I'd been living in my new house for 10 days and was continuing to walk around saying, I'm so happy here. Two of my best friends were coming back to the States on Friday and I'd be picking them up at the airport. My new head nurse is a faggot anarchist and I was still delighting in how much that was changing the atmosphere on my floor.

Then Gerry called. He told me he had just talked to Dad, and that Mom was in the hospital and she had cervical cancer. He wasn't clear on the details. She started bleeding and they admitted her immediately. They knew it was cancer and they were talking major surgery and radiation. He didn't think it was too serious and didn't have anything else to say. My brother is very unsatisfying much of the time.

It was an hour before I could reach my father. It was an hour in which I couldn't believe my mother had cancer, and an hour in which I didn't want to process it or take it in. I didn't want to deal with heavy stuff and I didn't want to have to interrupt my life to fly to Chicago to be with my parents. I wanted to continue to just feel good.

Talking with my father made it more real. He filled in the details of the day and as much as he knew about her condition. She had cancer and they would be doing the tests tomorrow to see if it had spread, and then they would decide on treatment. He had just come from the hospital. He said that Mom was in pretty good spirits, and that he was fine, too. My father also can be pretty unsatisfying much of the time.

I called Mom, sixty two years old, in good health, and with a brother and sister who had both died of cancer. She was alone in her hospital room after one of the worst days in her life — the day she learned she might die sooner rather than later. She told me about her day — the multiple gyn exams, the talk with the doctors, the wait until tomorrow to see if

the cancer was contained and treatable or if it had spread and was not. This took about seven minutes. Then she asked me how I was enjoying my new house. My mother, too, can be pretty unsatisfying.

I didn't talk about my house. Listening to Mom, I started to realize that she might die. I began to cry and tell her I was scared. And then she began to cry and tell me she was scared. It was the first time all day she had cried. My mother and I haven't cried together very much, a couple of times, maybe, in the last few years as we've been working on our relationship and opening more to each other. Although I'm into crying and feelings and all that stuff, it's quite new for her to feel space and permission to have her feelings.

She said, as she was crying, that if she were to die, at least she'd have the satisfaction of having raised four wonderful children. Hearing that both warmed my heart and gave me a stomach ache. The stomach ache was from feeling that raising kids is not enough for anyone, and not believing we're enough for Mom, no matter what she was saying. My mother hasn't worked outside the home since her marriage 45 years ago. Raising the 4 of us was her life, and now that we're gone, there's bridge, bowling and occasional crafty projects.

At 1,000 miles from Chicago, Gerry and I are in the closest physical proximity. Ages 25 to 36, none of us are married, or even anything close to it. I'm the only one currently interested in having children, filling my mom's eyes with visions of little dykettes. Not only aren't we parents and married, but we're not rich and famous either. My older sister, Jan, is exotic; she lives and teaches in China. Gerry has potential; he's a graduate student, and may be something some day. I'm a nurse with no career ambitions outside of being a famous lesbian writer, and Bill, the youngest, works with some left-wingish alternative paper out in California.

So when Mom said we made her life worth living, I knew it wasn't totally true. We haven't met many of her dreams and expectations. And yet my heart did warm. I know that she loves me, that I am important to her, and that more

and more she is understanding and proud of her unconventional daughter.

Mom and I have been working on our relationship for several years now. (She still doesn't like it when I say that. You're not supposed to have to work on relationships.) We spent years hardly talking to each other. I had little patience or sympathy for my bourgeoisie, conventional parents, and she had little warmth for her revolutionary, militant feminist daughter. She was focused on all the rejection she felt from me, climaxed by that Christmas of 1970 when I looked at the carefully chosen tweedy (so as not to be too feminine) luggage and said, I only travel with backpacks. I couldn't begin to say where my feelings of rejection started — years and years before, with all those times I was sent to my room for being a crybaby.

Yet after so much distance, we have found each other. I wear her clothes for special events like my grandmother's eighteenth birthday, and she asks me about my girlfriends and tells her friends that her daughter is a dyke (actually, I think she uses the term gay). We joke about our different values, talk about our lives, and are in the beginnings of sharing feelings. Talking to her on the phone that Tuesday night, I knew I didn't want her to die.

I've never had to face the death of someone I love, and I didn't know how to deal with the possible death of my mother. I kind of thought I should be crying all the time, letting myself really feel my sadness. But I wasn't. Sometimes I even felt recurrences of that initial resentment of not wanting this pain in my life. Sometimes hours would pass when I wouldn't think about Mom at all, when I would get into whatever I was doing in my present life. As much as I don't believe in it, that still brought up familiar guilty feelings. How could I be wanting to enjoy life with my mother in the hospital? I do think it's right to enjoy life, even when one's mother has cancer, but I guess not totally, as I felt the weight of guilt, with my running a little slower, my basketball a little less peppy, and my heart a little heavier.

My mother isn't going to die

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Making It With Women

By Maida Tilchen

In the last year June Millington has moved to the front of the stage in women's music, making a solo concert tour and releasing an album, "Heartsong." But she is by no means a newcomer. June played on Cris Williamson's "Changer and the Changed"

Barbra Streisand. She has a long list of credits as a performer, producer, and musician.

June started performing professionally when she was a teenager. The daughter of an American naval officer and a Philippine socialite, she first came to the U.S.

ed with feminism and people who are into consciousness raising opened me a lot to my own pain."

June and Jean played steadily in Top 40 bands throughout high school, playing for school dances, frat parties and similar events. They worked constantly from 1965 to 1969. Says June of this period, "We played in mostly all-women's bands. It was difficult to play with men, some had a big chip on their shoulder as far as women playing. They were threatened. But now I have a lot of men friends who are excellent musicians who are my brothers, who I'm close to. There isn't that competition anymore. In the last 15 years, the scene for women musicians had changed drastically. What women musicians endured in the '60s, dealing with the skepticism of the record industry, has really panned out. Even though we weren't conscious, and I wasn't a feminist then, I wasn't really in touch with myself, still we knew we were doing that work for a reason and that it was our destiny. It feels good now to look back and see all these women coming up."

In 1969 June was in the all-women band "Fanny" when it was signed by Reprise Records. The group made four albums and toured extensively. June quit the band in 1973. "I dropped out. I was really fried. I couldn't stand it, I couldn't stand Hollywood and all the hype, being part of the machine. I got to see how the machine works, so it's not a mystery to me and I'm not afraid of it. I don't want to be a part of it." June stopped playing completely for several months, but eventually settled in Woodstock, N.Y., and began playing again. In 1975 she hooked up with Olivia Records, and played on "Changer." She toured with Cris Williamson in 1976.

"It was great, my first taste of being involved with women's music. I was amazed. I couldn't

believe there were so many women who were so into the music, and so enthusiastic. There was a lot of energy coming at us, and I really needed it. I soaked it up. It was also great for me that I didn't have the responsibility of being the focus on stage. I loved being on the side, playing drums and guitar, and not having a finger pointed at me to prove myself as a rock guitar player. We stayed at women's houses all over the country. The whole women's movement became a reality for me. I felt real proud of it. We'd stay at someone's house, like a woman fighting for custody of her kids, and the bravery would bring tears to my eyes."

Cris Williamson has been a big influence on June's career. "Becoming good friends with Cris was also really good for me. She's a wonderful person. I didn't believe in myself. I was so burnt out I would say I couldn't sing or write and that nobody wanted to hear my stuff. She wouldn't hear of it, she just kept encouraging me. She told me, 'Look, I'll be your mirror. What I tell you about yourself, you believe it, because I'm telling you the truth.' I began to believe in myself. I'll be forever

grateful to her, because it was the first time anyone ever had enough presence of mind to lay that out for me."

Last year June recorded eight of her own songs, doing all the producing and arranging, and playing almost all of the instrumental parts herself on guitars, drums, percussion and bass. She started distributing the tape as a cassette to raise money for her album, which has now been released on Olivia Records. Says June, "Now I feel a lot more comfortable in myself. I feel a lot more centered in my music and what I want to say. I figure it's time to get out there and let people see me for who I am and whatever that is. . . . I'm trying to get to the point where I can accept it all. I have these needs, I have these desires. I'm political, I have fantasies, I want to be a saint, I'd like to go to South America and fight for the Revolution, at the same time I'd love to have a penthouse on Park Avenue. We all have all these contradictions. There are very few saints in the world. I just try to be compassionate to myself and to everyone else — to find some balance in my life."



Irene Young

album, toured with Cris, and also produced Cris's album "Strange Paradise," Mary Watkins' album "Something Moving," and Holly Near's "Fire in the Rain." She was also a member of the first all-women's rock group in mainstream music, "Fanny," and made a 1977 album, "Ladies on the Stage," with her sister Jean Millington. As a mainstream musician, she performed with many of the stars of rock, including Ike and Tina Turner, Sonny and Cher, and Barry Manilow. She performed on the "Barbra Joan" album made by

from the Philippines at the age of 13, in 1961. "When Jean and I got here from the Philippines, we experienced deep culture shock. We were very shy and didn't make friends easily. As soon as we started playing music it really opened all sorts of doors for us, for communicating with people, and people seeing us as human beings."

I asked June if she thought her difficulties at her California high school were due to racism. "I think a lot of it was racial, yes. Up until now I've been unwilling to admit that, but now being involv-



Playing Around

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by, I became intrigued by the way actors respond to the roles they are cast in. This became compounded in my head with the way that we all respond to the erotic images cast on us by others; particularly I became fascinated by the different ways beautiful young men react to being idolized. The two themes were obviously congruent.

Michelangelo's Models began to form in my head as a serious project, a story in five scenes about five young models — one of whom is ennobled by the image Mike makes of him, one crushed by trying to live up to it, one led to a life of easy prostitution, one cynically disillusioned, and one led to love Mike personally by the good Mike sees in him. That would have been a nice little play, and I might have written it. But when I sat down this April of 1981 to do so, I felt I needed to read some Renaissance history and literature sequentially to give the play (still little more than a set of moralistic tableaux in conception) the spice of realistic detail.

The Renaissance, lying coiled and sleepy in dusty books in the Ottendorfer Library, felt me swimming near, unfurled its satiny tentacles, and sucked me in. I was in trouble. I was suddenly in love with an era as seductive as alcohol, and I was not free. I once spent five years reading five hundred books before I could write a play about the Crucifixion called *Judas*. I was no virgin to research; I knew its siren call. But I did not have five years to write *Michel-*

angelo's Models; I had two weeks, if that, and other fish to fry. I knew what I wanted to write, and was not to be diverted.

But, my God, the Italian Renaissance! What beauty, pageantry, scope, complexity! And, My God, Michelangelo! What a man! And what a mermaid-grotto of treasures he was buried in. Stories, letters, lies, poems, anecdotes, lovers, enemies, friends, famous rivalries, little-known quirks; contradictory theories tangled around him like the tangles of barbed trees guarding the Sleeping Beauty. Puritanical dragons blocked the way to his love-life; unbridged chasms of lost information gaped between crumbling statues marking his milestones. I was, in a word, seduced. There are twenty, a hundred plays one could write about Michelangelo; I had to write one, and it was called *Michelangelo's Models*, not *Michelangelo*. All I needed was a few trappings and treasures to prove I'd been there and to pay for the expedition.

But I couldn't stop thinking about the age, its similarities to and differences from our own. The greatness and tragedy of Italy's rise to cultural preeminence at the time, and its sad, unnecessary fall, were now hung in my mind as a backdrop; no action was possible that did not take place there, in that place and time. Camp was out of the question. My boys had to move, on two solid legs each, through the real Renaissance.

Gone was the model's pedestal. In its place arose a room off the

workroom, where people talked before and after the work. These were the people who inspired the Renaissance image of the perfect man, the people who reacted to it. The turning-point of the play became obvious; Michelangelo's decision to paint the Sistine Ceiling. (It had always been there in the original skit). I found it was no longer possible for him to defy Christian Julius without a firm philosophical basis of his own: Neo Platonic humanism, which he learned at Lorenzo the Magnificent's court.

The actual *structure* I chose to make Shakespearean: scene and sub-scene, plot and sub-plot. (Though in my case they were woven somewhat more tightly than was Will's wont). A traditional storytelling method seemed appropriate since much of the information would be new to my audience, and needed a straightforward presentation. The *action* had resolved itself into an interplay between young and old on the *theme* of stable realism versus the idealism/cynicism cycle in both art and love (and, in the person of Julius, politics as well). The *plot* was the means and incidents through which Ignudo gets Mike. I italicize "structure," "action," "theme," and "plot" because the terms are often confused nowadays.

The *mood* and *view of life* grew out of my attitude about the *subject* (Three more terms misused a lot of late). My *subject* was Michelangelo's private life; the *mood* one of hope and optimism emerging from trials and cyni-

cism. The *view of life* will be of special interest to GCN readers, since my *subject* was a homosexual man's love-life. I consider my view to be realistic; most authors would, I suppose, make the same claim. In our superficially political climate, many critics prefer idealism over realism.

I show my older gay men (Leonardo, Bramante, Botticelli) using any means at hand to acquire the love and erotic services of the younger (Tondo, Tomasso, Ignudo), with much or little dignity depending on their principles and self-respect. This is all invention, based on what I have observed in real life, and my assumptions about human nature. It would go easier for me with many politicized gay critics if I were to show idealized gay behavior according to their ideals.

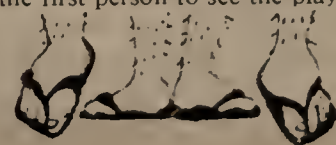
While I do eventually show a compassionate relationship between Ignudo and Mike, along the way I show a great deal of what one critic of my play *T-Shirts* termed "sexual vampirism." Bramante is an out-and-out whore-monger, as seemed to me appropriate from what we know of his scheming nature. Sandro Botticelli is a self-deceiving hypocrite, denouncing sin while going for it full steam, then blaming others for his fall. (At one point he condemns Tondo as "disgusting," adding, "You should have seen the things he let me do to him," a direct quote from a man I knew well.) Leonardo, on the other hand, is a noble and benevolent old man, willing to buy

Tondo's favors (he doesn't feel he is good enough to court Tomasso), but more than eager to give and accept love.

These fictitious demonstrations of the men's natures are based, as all characters are ultimately based, on my personal experience of human nature (as seen, in this case, through the works and recorded lives of the real men involved). For better or worse, this is what relations between younger and older gays look like to me, and it is, after all, my play.

Given all of this knowledge, opinion, and attitude, I did what most playwrights, to my knowledge, do: I bundled it all up in my head into an imaginary movie, ran it through, and wrote down what they said. Characters do surprise one; I hadn't expected Ignudo to be so brave as to confront Michelangelo directly with his plea for a relationship, and I didn't know ahead of time that my charming Raphael was going to learn enough trickery from his uncle to use the same kind of trickery to good ends. Nor did I know that Ignudo was going to wait until Pope Julius left the stage (which I thought was the end of the play) and then tie it all up with a wise-crack. Simonetta also astonished me with her wit, and Julius with his craftiness.

And this is one of the great delights of playwrighting — being the first person to see the play.





Pentagon

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To me she commented, "What I went through is nothing compared to what women go through all the time in this country. Now, as I think about all the women still there, I feel discouraged and sad."

It was Kim, though, who shared one of the most disturbing observations about prison conditions, "I've done civil disobedience and been jailed before, but this time I felt more afraid. I could feel the increased repression in the prisons. The women there are really going to need our support now."

Last year, of the 100 women arrested for civil disobedience, thirty-four were sent to Alderson. Many still correspond with women they met there and one woman was released under the sponsorship of a WPA participant. WPA'ers in New York held a benefit to raise money and to collect books for the women at Alderson.

This year several WPA'ers from Baltimore are planning a concert for the women there.

Sharon was released from Alderson on December 17 and at this writing there are no women in jail for participating in the Womens Pentagon Action. There are, however, still legal proceedings to come. All the women released on bail and on personal recognizance face trial and possible fines and jail sentences.

In addition to these trials, participant Jessica Shubow who was already tried convicted and sentenced to ten days is appealing her case. She told me that the judge acted improperly at several points. He did not allow her to plead nolo contendere, which in effect says "I was there but my action wasn't criminal." Instead of accepting this plea he changed it to not guilty.

Jessica's lawyer objected to this change and also objected when, according to Jessica, the judge coached the prosecutor on how to

present his case. The judge then held her attorney, Nina Kraut, in contempt of court and commented, mid-trial, that Nina had irreparably damaged Jessica's case. They are hoping, through appeal, that it will be declared a mistrial.

Clearly the political convictions of WPA participants compel some of them to take considerable risks and to face treatment which is, to many of us, unusually harsh. All the women lost time with friends and family as well as the comforts of their homes. Several lost their jobs and all faced the fear and uncertainty of colliding with the prison system. We may understandably wonder why they do it and to what end this conviction leads.

Participants' responses to this question were similar to each other and dissimilar from the kind of response I'm used to hearing from political activists. Women did not say, "We're trying to build a mass movement," or, "We're trying to raise people's consciousness about militarism and feminism," or, "We're trying to shut down the Pentagon." This is not to say that these goals are irrelevant to WPA participants. They are not. But neither are they of primary importance. This response, from a woman I spoke with one week preceding the action, is far more typical. "I look at the state of the world and I get so angry, frightened and frustrated that I need to act, I need to do something."

The action is designed and intended to address the needs of individual women to, as Sharon put it, "... work on the real despair I feel, to break out of the paralysis, to be actively working with a vision of the future."

In a letter to the judge who sentenced her Sharon writes, "Not acting is approval. My silence is a criminal act of complicity. And so I feel that I must withdraw my cooperation with the processes that silence me."

Jessica, who referred frequently to the feeling of empowerment she derived from non-cooperation, said, "Our response to the brutality (of the police and prison system) shows us where our strength is. You find that courage rises up when you need it."

She also commented that the process of the action — what it meant and how it felt to the women involved — was far more important than how many people came or the effects it would have on other people.

In addition to the feeling of power that WPA engendered in its participants, several women commented on the certain but in-

calculable ripple effect of confronting observers, police, and Pentagon employees with the meaning of their role in an unjust system.

Beyond self-empowerment and direct confrontation, however, the effects of the WPA become less certain. WPA organizers and participants are just beginning to wonder how their efforts may connect with other progressive social movements. I was struck, for example, as I listened to Sharon and Kim talk about Alderson, by the possibilities short-term imprisonment raised for developing links between prison work and political movements on the outside. I was surprised to learn that it is not a specific goal of the WPA to maintain and develop these connections.

In the Boston area a small number of WPA participants plan to meet year-round to continue their work. On their agenda is the large and open ended question, "Where do we go from here?" Many members of the essentially all white group also plan to work to make their rhetorical commitment to anti-racism an actual one.

Hopefully the WPA and other left, anti-racist, and feminist groups will become more closely associated in the future. The WPA's emphasis on process and its attention to the needs and feelings of its participants is a distinctly feminist value from which all political groups can learn. Political work is too often draining and disheartening.

Additionally, the WPA's use of direct action, particularly its use of non-violence and civil disobedience is important and constructive. We must always be trying to come up with methods of resistance and confrontation to be used in our organizing.

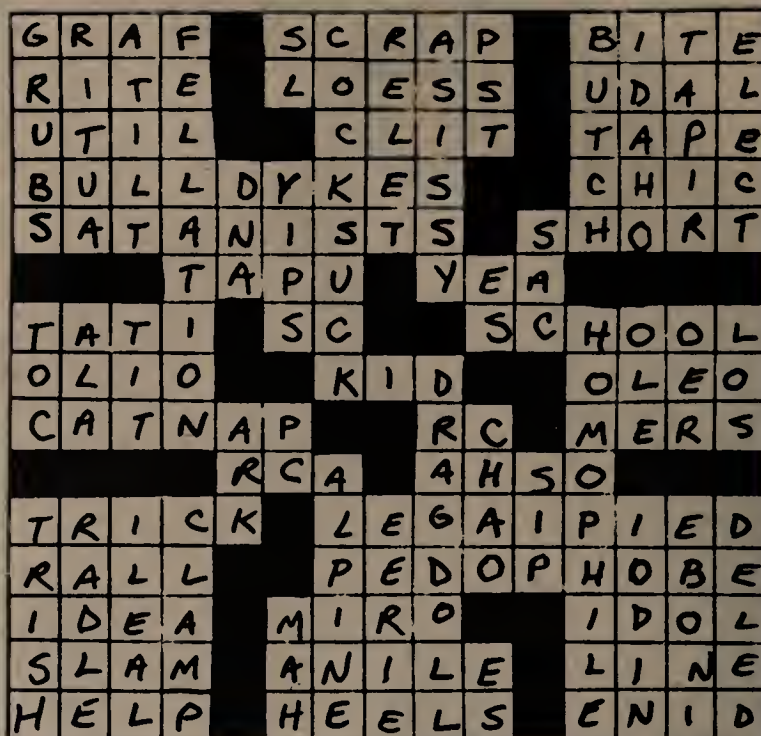
On the other hand, it is important that the WPA involve women not only once a year at the Pentagon, but in an on-going way that recognizes the importance of some of that drudging coalition work. Moreover, serious thought about how the WPA can become part of a massive social movement is important as well.

Some political activists recoil at the spiritual tone of the WPA. In some cases this skepticism is healthy. WPA literature is sprinkled with dangerously ambiguous phrases like "male" and "masculine violence." To some, and with reason, these imply a sort of biological determinism that has no place in a progressive social movement.

In other cases, though, this skepticism is close-minded and even anti-feminist. For the most part the WPA perspective recog-

nizes the real connections between the destruction of our land, the cancer in our bodies, the violence in our streets and homes, the poverty of so many, and the destructive power of a privileged few, in terms that express the fear and anger we feel as a result. This is not apolitical spiritualism. It is an emotionally honest assessment of the world in which we live.

SOLUTION



Working

Continued from page 10

right now from cancer. It hadn't spread, she had surgery, the pathology report is clear, and she doesn't even need any follow-up radiation or chemotherapy.

I've talked to her often in the last few weeks. Recently I got a note from her, thanking me for helping her cry that first Tuesday night. I wrote back, thanking her for being open to me in so many different ways.

I'll be going out to visit sometime next month, and Mom and I have both said we're looking forward to the time. We have a lot to share with each other, about this recent time of her hospitalization, and new things to say about the past. Of course, things are not yet all resolved between Mom and me. She still thinks leg hair is gross and armpit hair even grosser, and it's a big summertime issue for us. I, naturally, believe she cares far too much about what the neighbors think. Yet I have a new vision of what our relationship can be — not just mother-daughter, but maybe even mother-daughter-friend.

Truth, Lies, and Lovers: Solution

The pairs of lovers are Alice & Burt, Chloe & Kate, Diego & Luke, Emma & Inez, Frank & Greta, and Hans & Joel.

Diego, Emma, Inez, Joel, Kate, and Luke are Phaggdykes. Burt, Frank, and Greta are Strait-arrows. Alice, Chloe, and Hans are Bisexualsheiks.

Correction...

Last issue's photo of Kay Gardiner was taken by Ellen Shub. We regret the deletion.

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Merrymount Music Society

By Bruce Gordon

Among the rank and file of gays and lesbians everywhere are musicians and other "artsy" folks who enjoy each other's company. What these people were looking for was a relaxed atmosphere where they could listen, contribute, perform and experience quality music for gay audiences and by gay performers. So 'twas the birth of the Merrymount Music Society.

Merrymount was the brainchild of a number of gifted "entrepreneurs" who felt that the time was ripe for the gathering of the Hub's gay and lesbian musicians. Nothing rigid, just a Sunday afternoon of fun and entertainment where informal 'concerts' were to be held. After a preliminary interest meeting, the first of the once-a-month series appeared on October 19 of last year. It featured works by Johann Sebastian Bach, Beethoven, Handel and Puccini all done by accomplished musicians. It should be stated here that said musicians are not all music teachers or avid students of the art, but just plain folks (albeit gay) who wished to share some of their talent with their peers. It is also worth mentioning that one of the driving forces that created Merrymount was, as he calls himself, a "non-musician."

Since that time, the performers grew to include works by the performers, operatic arias and even a duet for the odd combination of alto saxophone and cello. The most recent Sunday at the Phillip Brooks House in Harvard Yard featured "Walking Songs," by a young man who explained that these were songs that he often sang while on the streets of Boston. He went on to say that varied places gave him different songs, feelings and acoustics to work with. The Christian Science Center, for example, lent its grandeur to the song "Summertime," and as he paced the room, filling the very corners to the brim with rich tones and a *capella* lyrics, we had the definite feeling of being elsewhere. Some of these treats were planned, and some were not.

It was the relaxed feeling and spontaneity that made the music flow from performer to audience and begot the gallimaufry of musical offerings.

Merrymount Music Society also has provided music for a benefit and for the Dignity art show. They welcome new (and old) persons to join their fold. They are non-partisan and open to lesbians and gay men who wish to share their art

France

continued from page 6

Liberation and *Le Monde* ran sizable articles, but most press reports were brief and perfunctory.

Under the leftist government, the French gay movement has made some noteworthy gains. But all is not won. One focus of the gay movement, for instance, will be to demand increased coverage of gay issues on the state-run airwaves. (During Giscard's seven-year reign, only two programs about homosexuality made it onto television.) And sex is still denied children under 15. If repeal of Article 331-2 leads more people to question the arbitrary selection of 15 as the age when sex becomes legally possible, it will be seen as a first step toward eliminating all state restrictions on youth sexuality.

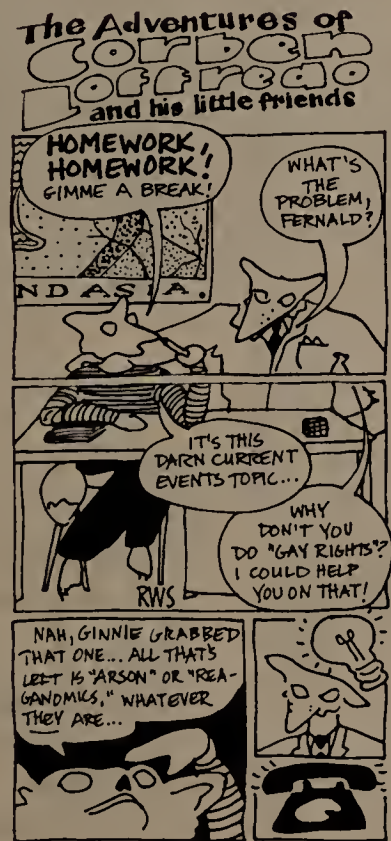
with colleagues. One wonders if once a month at the Phillip Brooks House is enough for this interesting array of talent!

As for the future, Merrymount hopes to start a Merrymount Madrigal and/or chorus to add to its varied assortment of entertainment. Any input and interest you wish to express on these proposals can be directed to Mark at 236-4888 or Rachel, 742-7997.

One interesting note: the name "Merrymount" is taken from an actual society. Thomas Morton, a resident of early Massachusetts, had very different ideas about the new land he'd settled in. About 1620, he founded his own New England colony and he seems to have gone out of his way to flaunt/promote his views on sexuality. He called his society Mare-Mount, playing on the connotations of sodomy and buggery and he also revived the "pagan" ritual of the May revels. It was described this way:

"... They set up a maypole, drinking and dancing about it many days together, inviting the Indian women for their consorts, dancing and frisking together like so many fairies, or furies, rather: and worst practices."

Evidently these "worst practices" probably included sodomy. Remember that the majority of the first settlers were male (and we all know how men are!). The Pilgrim settlers, being true to form, didn't care for Morton much and soon had him arrested, tried and deported back to England, where we hear nothing of his exploits. Other than the name, "Merrymount," Morton's group bears no resemblance whatsoever to the Merrymount Music Society.



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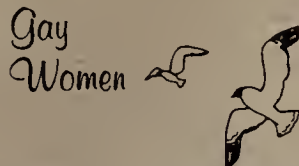
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BACK ISSUES

If anyone out there has extra copies of Volume 8, #1 (Judy Chicago) or #6 (Pink Pentagon), please send them to us. We have almost none, and we need them for numerous wonderful purposes. We would really appreciate it if you could send them to us, honest. Send them to Mike at GCN. Thanks.

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

GCN NEEDS INDEXERS!

GCN has an Index system which is falling behind and thus a valuable tool is not fulfilling its function.

Indexing requires a willingness to follow the existing framework which was established some years ago; It's too late to start all over. Indexing isn't particularly creative work; In fact, some people might call it drudgery. However, if you'd like to make a modest contribution to the cause of Lesbian/Gay scholarship and if you have some time (VERY flexible hours) we'd be more than happy to show you what needs to be done. Call Mike at GCN 426-4469.

THURSDAY

GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-1sh and layout 6-1sh. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

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If anyone out there has an accurate, functional postal scale, we would greatly appreciate it. Ours has seen better days, and for legal reasons, we must have a good postal scale. Call Mike or Amy at 426-4469 if you can help us out. Thank you.

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FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

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In Leominster meeting every 2nd & 4th Fri nites at 8pm. Meet new people, rap groups, pot luck suppers, games, music. For more info call Pat or Ian (617) 537-7005 or 534-9881. Everyone welcome. Pot luck supper Jan 22, 8pm, \$1 donation. (27)

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When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon till midnight.

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Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church). Office 523-7664. All persons are welcome.

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I am an incarcerated French Jamaican in for possession of a small amount of hashish and would like to contact and correspond with gays (preferably males). We receive your paper here and it helps us to band together to combat being raped and segregated. Thank you for your support. Louis Ramon JORDAN, 264986, Box 1000, Skeilacoom, WA 98388.

Let's just say I feel I'm one of the beautiful people who made a mistake, and save the explanations for later. I hope you can in some way feel what's in my heart and see that I'm in dire need of friends. The word 'gay' is like a dirty word to almost all of the guards and inmates here. I know it's fantastic to be proud and one day I'll be away from here and I'll step back thru that closet door. Meanwhile, it'd be nice to write to someone. Mark HOGGE, 297439 (6T), Rt. 3, Box 59, Rosharon, TX 77583.

Enjoy music and mellow life. Drop a line if you can. Rex Workman, Box 128, Eddyville, KY 42038.

Prisoner in Missouri State Prison would like correspondence during my time in need to help make this time go better. I am 5'9", weigh 165, aged 24 and well built. Hoping there is someone out there who will drop me a line to help this time go a whole lot faster. Will accept and answer all letters from anyone. C.J. Batye #41945, Box 900 5-A-175, Jefferson City, MO 65102.

I really don't have anyone to write to. My mother died while I have been locked up in here. I really need some new friends. I am originally from Dorchester, MA. I've been in here 2 years and will soon be 21. Frank E. Egan #078241, P.O. Box 512, Zephyrhills, FL 33599.

I'm a gay male 26 years old, 6', handsome and well built (will send photo) very open and honest, have business degree under my belt. Need someone sincere who cares to correspond with me. I'll be making re-entry soon. Ground control, do you read me? OVER ... Peter Sulewski, RTE. 3, Box 3333, Hagerstown, MD 21740.

Sagittarius Into music and nice relaxing time. Looking for correspondence with drag queen(s). Thomas Lee Webb, Box 128, Eddyville, KY 42038.

I still have 14 months to serve here before I'm up for parole. The staff and officers really hassle us all the time. I'm in a relatively new facility (8 months old). We have things to do here; T.V., gym, baseball field, track, movies and school. Please write though because doing all these things don't make up for not hearing from anyone out there. Robert Saylor #337, Luther Luckett Correctional Complex, 1612 Dawkins Road P.O. box 6, LaGrange, KY 40031.

"People generally laugh when I mention that I went from Yale to jail and that I got a more vital education from 3 years in jail than from 6 years at Yale... A little reflection should convince most persons that one can learn more about the nature of our society by sharing in a small way the life of its victims than by interacting intellectually with its privileged academicians." Dave Dellinger (who served two prison terms for draft resistance).

I am a homosexual, very feminine, with long black hair. I will be getting out of prison in 1983 and plan to get a sex change at that time. I particularly like weight-lifters. I'd like a long friendship or a lover. D. Misty Woods #93016, Camp J Gar 2R10, Angola, LA 70712.

Gay male lonely and need someone to correspond with. send a stamped envelope and I will answer on the same day that I receive the letter. Hope to hear from you soon. William J. Kolb, Jr. #90518, P.O. Box 128-S.C.C., Stringtown, OK 74569.

I may have done wrong, but I have learned my lesson. I have no family to speak of and no contact with the outside world. I am alone in this world of violence and need someone who cares, very badly. I know there must be someone out there in the world who cares and I'm reaching out to you with this ad. Wayne L. House #147-801, P.O. Box 45699, Lucasville, OH 45699.



My friend and I need to hear from you people out there, we lack understanding people in here. I'm Terry and he's Forrest. I'll tell you all about me first; I'm masculine, active, a Libran, 6'4", weigh 197 lbs. I'm into boxing, lifting weights, nature and music. He's 6', 175 lbs., Into leather, It. B&D (with love). Write us!! Send your phone number if you like!! Terry Stryker #90478, and Forrest Smith #96709, P.O. Box 97, McAlester, OK 74501.

I'm bi-sexual, 5'4". I don't know anyone here in Michigan and therefore don't get any visitors, so I'd like to hear from any gay male or female for friendship or a lasting relationship. I'll try to answer all letters as soon as possible. My friends call me "Little Tony." Antonio Valentino Corral Vaughn #145696, 777 W. Riverside Dr., Ionia, MI 48846.

I'm a gay man looking for some correspondence with other gay people. I'd like to form a lasting relationship with someone. All letters will be answered. Douglas E. Shaffner #741331, P.O. Box 488-A, Polk City, FL 33868 Mail Box F-45.

I am originally from Boston, but obviously doing time out of state. I'm gay, in my twenties, but want to hear from people of all ages. Kelly Abrams, P.O. Box 607 NSP, Carson City, NV 89702-0607.



I'm a bi-sexual man imprisoned in Ohio and would like some contact with people on the outside. I haven't had a letter since I've been in here so this means a great deal to me. I'm Catholic. Clyde Kuhn #163-895, P.O. Box 69, London, OH 43140-0069.

I'm a 32 year old man, with a masters in nursing, locked up with men with an average I.Q. of 70 to 90 and an average grade level of approximately 6.4. Would like to correspond with people who can enjoy an intelligent conversation, without the total substance being sexual matters. If you recognize human beings as such and not just being sexual adornments or toys, write right away. Thanks. Herbert A. Murray #22140-175, P.O. Box 1000, Leavenworth, KS 66048.

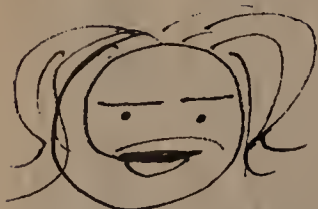
I'm from Dallas and doing time in this Texas prison. I'd like to correspond with gay people from the free world. I've been in here for four years. Whoever writes please be for real because I am very much for real. Hoping to hear from someone very soon. T.J. Threadgill #282568, Ellis Unit H-17, Huntsville, Texas 77340.

I'm in desperate need of a friend to correspond with. I need a caring person who can share love and help my feelings. My interests include; all sports, travelling, playing music (drummer), body building, wood crafting, pool and meeting new and exciting people. Rich Mead #158691, P.O. Box 69, London, OH 43140-0069.

I am gay and find it hard to communicate with anyone or have a meaningful relationship with others inside here. I don't have anyone on the streets and it makes time very hard for me. I really need someone out there!! Can you help me? R.L. Patch #17.081, P.O. Box 14 U-9, Boise, ID 83707.



Calendar



NEEDED A
HAIRCUT...

Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; swimming 227-5363; basketball 236-1914

weekly events

sunday

Boston, MA — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Orleans, MA — Shoreline, a gay social group alternative to the bars on Cape Cod. Second Sundays. Info: Box 1614, Orleans, MA 02653.

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

Fremingham/Milford/Franklin, MA — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

coming events

Boston, MA — Word of Mouth Productions, women's theater company, looking for women actors, musicians, composers, technicians to perform in original comedy about occupational health and safety. Info: 426-8605 (10am-noon) or Susan 522-3749 (4-6pm).

Rock Against Sexism! Second newsletter deadline for poetry, prose, articles and comments, and graphics is Jan. 15. Send to: R.A.S., 3 Holland St., Somerville, MA 02144

jan 9 sat

Boston, MA — Fat Lesbians: A self-help workshop for fat women who want to celebrate their bodies. Topics include: Health Care Issues for Fat Women; Food, Fat, Health and Illness-Debunking Myths; Dealing with Fat Oppressive Health Care Workers; Breast and Cervical Self-exam; Healing Ourselves — physical activity, herbs and nutrition for healing. This is not a weight loss group! Childcare provided. ASL interpreter available. Info: Voice 522-9213; TTY 492-2936.

Cambridge, MA — "Out comes Butch and Other Pieces," solo improvisational theater by David Schein, including a piece about the transformations of one man's sexual identity. Blacksmith House, 56 Brattle. Jan 9 at 8:30pm; Jan 10 at 7:30pm. Info: 547-8427. \$4.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Northern VT/NH — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

Concord, NH — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

Providence, RI — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

tuesday

Boston, MA — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

Boston, MA — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

Bridgewater, MA — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

Brettleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

12 tues

Waltham, MA — Parents and Friends of Gays. Meeting. Admin. Bldg. Conf. Room, Fernald State Sch., 200 Trapelo Rd., 7:15pm. Info: 846-7527, or write: Boston Parents FLAG, 76 Brook Hill Rd., Milton 02167.

Selem, MA — North Shore Lesbian and Gay Alliance will sponsor a discussion on "Coming Out." All are welcome. 7:30. 17 Sutton Ave.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

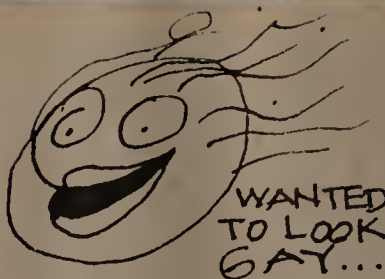
13 wed

Cambridge, MA — "Soldier Girls," a documentary about women in basic training, will be shown to benefit Mobilization for Survival and Star Films. Info: 354-0008.

14 thurs

BOSTON, MA — WELCOME IN THE NEW YEAR WITH A PROOFREADING ORGY AT GCN OFFICES, 22 BROMFIELD ST. (NEAR PARK ST. T) BEGINS 6-ISH.

Boston, MA — North American Man Boy Assoc. (NAMBLA) presents Den Tsang, editor of *Gey Insurgent*, a journal of radical gay politics, and of the newly published *Age Teboor* for e booksigning and discussion of the politics of man boy love. Gled Day Book Shop, 22 Bromfield St. (near Park St. T). 8pm. Open to the public. Donation requested. Info: 542-0144



Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Boston, MA — Community meeting sponsored by Boston Tea Party 2 1/2 to review its progress with negotiations with Mayor White's office about the reinstatement of the Mayor's Liaison with the gay and lesbian community, the possibility of a gay community center, a city gay rights ordinance, and police sensitivity to the safety of lesbians and gay men in Boston. 14 Beacon St. (near Park St T) 7pm. Everyone welcome.

Boston, MA — Oasis, a coffeehouse with entertainment, presents Anne Caputi, music to change our lives. 355 Boylston St. (at Arlington) Doors open at 7:30pm and close at 8. Everybody welcome. \$3.

Boston, MA — "P.S. Your Cat Is Dead," by James Kirkwood, will be presented by Theater Loft, 811 Boylston (at Pru) until Jan 30 on Thurs, Fri and Sat eves. Info: 536-3261

Cambridge, MA — Benefit program to support Project Aware, a community based workshop program focussed on the needs of lesbian and gay youth, featuring Dr. Sophie Lowenstein and Elizabeth Winship (Dear Beth). 7pm. Longfellow Hall, Harvard, Appian Way. Info: 742-8555.

15 fri

BOSTON, MA — WELCOME IN THE NEW YEAR AT GCN WITH A STUFFING, LABELING AND ZIPPING ORGY (SO TO SPEAK). SEE FRIDAYS ABOVE FOR DETAILS.

Cambridge, MA — Angry Arts Films presents "The Unquiet Death of Julius and Ethel Rosenberg," a film about political hysteria in an earlier cold war period. Red Book Store, 136 River St. (Central Square). Fri, Sat and Sun eves at 7:30. \$2. Info: 491-6930.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 266 Eli Center. 7m.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.



16 sat

Boston, MA — Boston Premier of American Film Festival Winner "See What I Say," a documentary with interviews of four deaf women and recent footage of a concert with Holly Near and Susan Freundlich. Info: 427-4696. Tonight at 7 and 9pm at Boston Film Video Foundation, 1126 Boylston (near Aud. T). Women only. \$3.50, and Sun aft at Coolidge Corner Theater, 290 Harvard St. (Brookline) at 1pm. \$3.50.

17 sun

Boston, MA — "See What I Say," film documentary with interviews of four deaf women. See 16 sat above.

Boston, MA — Chiltern Mt. Club. Annual meeting (for all members) at 3 Joy S. Info: Tom 282-9348 or Alec 266-2367

Cambridge, MA — DOB Open House (for new office!) at Old Cambridge Baptist Church (2nd fl), 1151 Mass Ave. (Harvard Sq.) 4-6pm. Refreshments. All women invited.

West Medford, MA — Meet/Greet/Discussion/Potluck gathering to talk about the Boston Cable TV System and the role women will play in its programming. 36 Sherman St. 2nd fl. Info: 483-0130.

19 tues

Cambridge, MA — Lesbian and Gay Curriculum Project meeting. Discussion of curriculum preparation, videotape viewing. New Words Book Store, 187 Hampshire St. 7:30pm. Info: 876-5310.

The deadline for Calendar Items is Tuesday at noon for the following issue.